

Buddhism - 2 Adams.

1. Way to Heaven - by the 6 Virtues

Charity	Energy	} to pass from this world of misery to the Buddh heaven
Morality	Contemplation	
Patience	Wisdom	

Oldest Trinity - traceable to Hwa-on Sect + Silla.

<u>Loana</u>	<u>Vairochana</u>	<u>Solekeman</u>
Spirit	Father	Incarnation (Son)

- Kneel Supp - to pass exams  
- to obtain high position
- Mt. God - children
- Child Supp - long life

Four Kings - Sund - by 4 S. - "Spring" - when seed must be plowed  
Dreoms jewel - W. - "Summer" - brings rain  
~~Parade~~ <sup>Parade</sup> - N. "Winter" - pagoda (time to go to temple & pray).  
Gunter - E. Autumn - harvest festivity.

Some evidence of

This will appear, I trust, as we now move to a closer look at the <sup>three traditional</sup> ~~different~~ religions of Korea: ~~popular~~ Buddhism, ~~popular~~ Confucianism and Shamanism itself [In later lectures I will give a ~~similar~~ summary report on Christianity - both main-line and aberrant.]

### I Popular Korean Buddhism

I stress the word 'popular' to save myself the embarrassment of exposure as a non-expert on ~~any of the~~ Korean religions in their classic ~~and~~ literary and philosophical expressions [I'll not pretend to have mastered the ~~An expert would first have to master the enormous massive~~ corpus of ~~mastered~~ published material on <sup>the</sup> classical ~~background~~ in China, <sup>(development of these religions, and (or even) literary</sup> the more meager materials available on the Korean variants.] My goal here is much more simple: To describe these

religions, not perhaps as <sup>ideally</sup> they ought to be practiced, but as ~~they are and have been~~ as I have seen them <sup>and heard them described</sup> practiced, ~~by common behavior~~ simple behavior in Korea's cities and country villages

A I do not need, therefore, to I'll not even take the time to do more than sketch the <sup>historical</sup> background.

The Buddhism that came to Korea from China was, of course, Mahayana (the 'great vehicle') Buddhism, <sup>China, Korea + Japan -</sup> of north-east Asia, - not the Hinayana ('lesser vehicle') Buddhism of Ceylon, Thailand, Vietnam - south-east Asia. The 'greater vehicle' of Mahayana carries more religious baggage: notably, that whereas Hinayana can in a sense ~~only~~ be called 'a religion without a lord and without a soul', Mahayana has both: -

- ① ① A concept of service - in contrast to the more austere Hinayana escape from trouble through meditation. Some saints (bodhisattvas) voluntarily postpone escape to Nirvana to help others.
- ② ② A pantheon of many gods - Buddha was no deity. <sup>came</sup> Mahayana Buddhism sprang from his doctrine of ultimate <sup>and lofty</sup> ~~and lofty~~ <sup>as a doctrine of divine adaptation - the ultimate came among varying forms to satisfy man's needs - divine, god, + man.</sup> ~~and lofty~~ <sup>and lofty</sup> ~~apostolic~~ <sup>apostolic</sup> ~~into~~ <sup>into</sup> ~~cross~~ <sup>cross</sup> ~~superstition~~ <sup>superstition</sup>. The Kings of Hell. The God of the Mountains.
- ③ ③ A promise of salvation. Hinayana (the lesser vehicle) "is a desperate attempt to think oneself into [gray] nothingness". Mahayana holds out for joy - the promise of the bliss of the 'Western paradise' (1-21). But does Buddh -

Weddell Buddhism in Tibet (pp 10-11) calls him an 'aromatic desert'

② D.T. Suzuki, Outlines of Mahayana Buddhism (p 31)

Note the emphasis on the West. The Mahayana heaven is in the West, because that is where its Buddhism came from: out of India, by way of what is now Afghanistan, across the top of the world into Chinese Turkestan, and on to LoYang, ~~about~~ traditionally in the first century A.D. (62 A.D.), at least by the second (147 A.D). It reached Korea as early as 369 A.D., while Buddhism in China was still a religion of foreign (that is, Indian) priests. It came first to the northern kingdom - Koguryo, <sup>and distinguished itself by its learning.</sup> ~~at the first missionary,~~ Sondo, built Korea's first Buddhist temple and <sup>a famous</sup> school in Pyeongyang (the town in which I was born), in the last third of the 4<sup>th</sup> c. Toward the end of that century (384 A.D) it entered Paekje, <sup>where it distinguished itself by its art.</sup> ~~at the first missionary~~ in the 6<sup>th</sup> c. there, it is said, was Indian. It was from Paekje, incidentally, that it was passed on <sup>in the 6<sup>th</sup> c.</sup> to Japan, among whose greatest <sup>national treasures</sup> is the wooden Paekje Buddha. ~~in the 6<sup>th</sup> c.~~ It was probably an Indian also, who in the fifth century brought it to the third, and greatest of the three Korean kingdoms, Silla, early in the 5<sup>th</sup> c. (424). <sup>was Mulsaji (무갈자), described</sup> He ~~was called~~ as a black man - <sup>he</sup> ~~and~~ <sup>because of his color</sup> was so discriminated against that he lived himself out as a plowman to a farmer, who hid him in a cave. But the cave shone with glory - as the popular legend has it - and a peach tree outside burst into five different colors of flowers, and the black monk with the red cap became famous and healed the King's daughter. And Buddhism, <sup>in Korea</sup> ~~became~~ began ~~to~~ ~~become~~ to become considerably more popular and considerably less Buddhist than anything the Buddha himself would have recognized.

## Buddha

Reflection of Buddhism Ch'eng Yi (Song dynasty Neo Confucianist) - "If you make a complete investigation of Buddhist doctrines, sorting out the good from the bad, before you finish you will certainly have changed into a Buddhist. Only judge them by their practice, their practical teaching keep what it is, what can their idea be worth." (A.C. Graham, Two Chinese Philosophers. Lond. 1958. p. 88.



Korea Times  
Sept 21, 1969

# 12 Great Vows Needed for Attainment of Buddhahood

The following is the sixth in a series of articles on Buddha images in Korea. This article deals with the Buddha Bhaishajya-guru-vaiduryaprabhasa, or the Healing Buddha, and legends in relation to it. The writer is professor of history at Dongguk University.—ED.

By Ahn Key-hyon

All the Buddhas save people from mental and physical suffering, and lead them into eternal paradise. The Buddha, therefore, is likened to a physician. The Buddha Bhaishajya-guru-vaiduryaprabhasa in Sanskrit, or the Yaksa-bul (藥師佛) in Korean, is quite indicative of such a character.

This Buddha is generally known as the Healing Buddha. The word *bhaishajya* means a medicine, *guru* means master, and *vaiduryaprabhasa* means rays of light shining all around like an emerald. This Healing Buddha, while yet a Bodhisattva, took the Twelve Great Vows (十二大願) which were instrumental in his attainment of Buddhahood.

According to the *Sutra on the Original Vows and Meritorious Deeds of the Medicine-Master*, or the *Yakasa-yoreponwon-kongdok-gyong* (藥師如來本願功德經) in Korean, the *Yaksa-kyong* for short, the Twelve Great Vows run as follows:

- (1) When I become Buddha, let me illuminate the numberless world by my own brilliant light, and cause all men to obtain bright bodies like my own. If this be not so, may I never receive the perfect enlightenment of Buddhahood.
- (2) Let me emit a light from my body like an emerald, inside and outside pure, without any stain, and illuminate the darkness for the living beings of the world so that they may walk and work at their will.
- (3) Let me cause all sentient beings to obtain an inexhaustible abundance of things they use and to want for nothing by means of my immeasurable wisdom like the sea.
- (4) Let me cause all heretics to find rest in the road of the Buddha, and all adherents of the Hinayana doctrine to find peace in the Mahayana.
- (5) Let me cause those who have trespassed against the commandments to return to purity, so that they do not fall upon the evil road.
- (6) Let me cure all those whose bodies are weak and whose organs are in bad condition, and cause them to gain health.
- (7) Let me cause all sentient beings who are ill and helpless to obtain recovery, peace and joy of the body and mind, by hearing my name.
- (8) Let me cause suffering women who desire to cast their female bodies away to become men, by hearing my name.
- (9) Let me cause all men to liberate themselves from heterodoxy and evil ideas, and let me give them correct views.
- (10) Let me cause those who are in prison or are about to undergo capital punishment or other suffering, imposed upon them by the law of a king, to be freed from all their misery by my



The Buddha Bhaishajya-guru-vaiduryaprabhasa image, or the Healing Buddha image, in gilt bronze, 37cm high, 8th and 9th centuries, Silla Dynasty, is kept at the National Museum, Seoul. It is hardly well-balanced. A drug vessel is held in the left palm. His right hand is formed in the shape of a circle with both the middle finger and the thumb.

ago.

It is noteworthy that the Healing Buddha usually holds a phial or a drug vessel in one palm. Two paintings concerning the Healing Buddha, which are in Mt. Koya-san (高野山) in Japan at present, were drawn in Korea in the mid-sixteenth century.

By the way, the writer should like to make reference to the Twelve Divine Generals as the attendants on this Healing Buddha. They are frequently made in design of twelve animals — a horse, sheep, mouse, monkey, dog, hare, lion, dragon, and what not. In Korea these Twelve Divine Generals made in design of animals have been engraved on the foot of some Buddhist stone pagodas since the latter half of the seventh century.

### Many Legends

Many legends concerning the Healing Buddha of faith have been handed down to us. Now, let us touch on two of them. The next are all the Korean legends in the seventh century during the Silla Dynasty period.

Queen Sondok (善德) happened to be seriously ill. Though Popchok (法場) who was a Silla Buddhist monk, tried every possible means, she was slow to recover from her illness. Another Buddhist monk named Milbon (密本) took Popchok's place to cure the queen of her disease.

Reciting the *Sutra on the Original Vows and Meritorious Deeds of the Medicine-Master* over and over again, he prayed to the Healing Buddha out-

ing across the sky."

The writer shall make an additional remark about other legend concerning the Healing Buddha dedicated in the Paengyul-sa Temple. A pretty princess was in the palace of the Tang China. The king had good reason to be proud of his daughter, because he was sure that he had never seen such a little woman of unsurpassed beauty as his daughter in any paintings. In order to hand down forever as the model of a beauty, the king got the greatest artist of the day to paint a picture of the princess.

At last the picture was completed splendidly with all his energies. It was natural that he looked at the painting with great joy in spite of himself. But he was imprudent enough to drop a brush on the field. A red spot on the field can be seen clearly. He nearly died of disappointment. The more carefully he erased the spot, the more evidently the spot appeared. What's more, the spot lay on a secret gentle slope between two legs.

### Irreverence

Although he took a brush to paint a new picture again, the painting was by no means satisfactory to him. He lost confidence to continue the work in himself. And he sighed out: "I've never had an occasion to do such a mistake. This is an important matter reflecting on my honor. I'll be charged with the irreverence."

After a while, when he recovered his senses and picked himself up, a suggestion flashed upon him. — "A red birthmark must be on her secrets." Being prepared for death, he presented the painting in that condition to the king. The king said: "All right! Wonderful! This portrait is drawn to the life." The moment that the king commanded that this picture be handed down forever, he opened his eyes very wide in an expression of surprise. And he said in an angry tone: "Why did you mark with a red dot on the location of the secrets? Nobody else but me and the queen can know that. You must have insulted her. You ought to be put to the sword."

There was no use at all in proving his innocence. At last the king imposed a task on him — "If you didn't tell a lie, you should guess right a figure who I saw in a dream last night." And then he drew a figure of the Healing Buddha. The figure was the same as one in a dream. The king was struck with admiration. The king could not help setting him free as promised.

Afterward the painter came over to Silla. Tradition says that the Healing Buddha in the Kyongju Museum, which was dedicated in the Paengyul-sa Temple, was made by him. But, according to other tradition, it was made by Kanggonae-mal (强古乃末), who was the greatest artist during the unified Silla period in the eighth century.

### Income Tax Cut

# Task No

By Mun Zun-sok



obtain bright bodies like my own. If this be not so, may I never receive the perfect enlightenment of Buddhahood.

(2) Let me emit a light from my body like an emerald, inside and outside pure, without any stain, and illuminate the darkness for the living beings of the world so that they may walk and work at their will.

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(9) Let me cause all men to liberate themselves from heterodoxy and evil ideas, and let me give them correct views.

(10) Let me cause those who are in prison or are about to undergo capital punishment or other suffering, imposed upon them by the law of a king, to be freed from all their misery by my power.

(11) Let me cause those who are suffering from hunger and thirst to obtain excellent drink and food.

(12) Let me give those who are poor and have no raiment plenty of beautiful garments and precious ornaments.

#### Divine Generals

We therefore can understand that the name of this Buddha, Bhashajya-guru-vaiśyaprabhasa, is related in particular to the second and tenth of the Twelve Great Vows. Also, in this sutra is found a significant passage which reads, "If there are men who are attacked by a serious illness, then they should pray to this Healing Buddha with forty-nine dedicatory lanterns for forty-nine days, and they will have a new lease on life."

Further, the Healing Buddha, attended by the Twelve Divine Generals, or Sibi-sinchang (十二神將) in Korean, comes out everywhere in the world to save people, who believe in him, from the Seven Calamities (七難) — Enemies come to attack the country from all sides, a rebellion breaks out all over the country, the sun and moon are eclipsed, it rains and thunders in winter, excessive heat causes grass and trees to wither and die, and so forth. This Buddha also saves people from capital punishment, murder by savage beasts, death from a fall, death by drowning, and death by starvation.

Many images of the Healing Buddha were made in Korea, too. Among them, both an image kept in the Kyongju Branch of the National Museum, which was dedicated in the Paengyul-sa Temple (栢栗寺) in former times, and one kept in the National Museum in Seoul are the most famous. Besides these, the writer has seen the Silla image of the Healing Buddha kept in the Museum of Fine Arts in Boston some years

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Reciting the *Sutra on the Original Vows and Meritorious Deeds of the Medicine-Master* over and over again, he prayed to the Healing Buddha outside of the queen's bed room. After a while, an old fox rushed out into the garden from the bed room and toppled down. Milbon had hardly put the fox to the sword, when the queen recovered thoroughly from her illness.

The other legend is as follows: It was a mild and sunshiny spring day. Puryerang (夫禮郎), who was a Flower Boy, or Hwarang (花郎) in Korean, known as the Boy Warrior Scouts, took a walk along the beach of the East Sea with his best friend named Ansang (安常). At that time, no sooner had robbers appeared in crowds all at once than Puryerang was carried away to a pine woods with thick foliage near the beach under compulsion by them. Although Ansang ran after them, no robbers could be seen. On the following day, the wonder was that the treasured flute and harp in the palace were lost. The flute and harp were precious treasures which possess the miracle power to repulse enemies.

King Hyoso (孝昭), thereupon, was beside himself with great anxiety. Going hither and thither in the palace, he tried to get over his anxious feeling coming on like a flooding tide. Offering a prize for the treasures at last, the king caused all the Silla people to look for the treasures. On the other hand, Puryerang's parents prayed to the Healing Buddha dedicated in the Paengyul-sa Temple near the capital day and night.

On the second month of their prayer, Puryerang appeared with two treasures from behind the Healing Buddha and said: "I've been engaged in working under vigil watch as a cowboy in a meadow since I was carried away. A white bearded priest came out before me by mere chance some days ago, and gave me this flute and harp. He further advised me to return home by getting on these wind and string instruments. And so I could return by sail-

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#### Income Tax Cut

## Task Not

By Mun Zun-sok

The nation's wage earners may benefit little from the government proposed personal income tax cut next year unless proper measures are taken to prevent a possible hike on their living cost.

As far as take-home pay is concerned, wage earners will have much less gloomy pay-days next year. For the government plans a substantial tax cut for all wage earners.

If your monthly pay is 20,000 won, you will have to pay only 770 won in personal income taxes every month next year instead of the present 1,650 won. This represents a saving of 880 won.

The new personal income tax system, to come into force Jan. 1, 1970, calls for freeing 10,000 won of all wages from taxes. This means a worker with a monthly income of 25,000 won will have only 15,000 won subject to taxes.

This will actually raise the personal income tax cut-off point from the present 8,000 won to 10,000 won. As a result, 570,000 more workers will become tax-free next year. These workers, now making 8,000 won to 10,000 won monthly, represent about 30 percent of the present personal income tax paying population of 1.93 million.

The new system also calls for lowering gradual increases (progressive) tax rates for all income groups with particular stress placed on the income group of more than 60,000 won a month.

For instance, a man receiving 70,000 won now pays 14,190 won in taxes every month. He will have the monthly taxes reduced by 6,600 won next year.

The present personal income tax schedule, enforced since January, 1968, has been criticized for being too burdensome to wage earners. The present tax rates are more than 10 percent for the income group of 30,000 won to 70,000 won, more than 20 percent for those earning up to 100,000 won, and more than 30 percent for workers re-



- ① Rhee Ki-yong. "Won Hyu's Moral Concepts", in Korea Observer (Seoul). Vol. I., No. 2 (Jan. 1969) pp. 103-115.

A prof. of philosophy at Dongguk U. analyzes one of Korea's most famous monks - whose ethics are based on the Mahayana Treatise of Awakening Faith, and the Diamond Sutra (Treatise on Kim-gang-sam-mae-gyong). His contribution - rescues Buddhist humanism from negativism & retreat - stresses the way of the Bodhisattva.



Intro

TKBRAS - VII (197) pp 1-

BUDDHISM (1)

Korean terms

불교 - Buddhism

소승 - hinayana - lesser vehicle.  
Pali = sacred language

대승 - mahayana - greater vehicle (more the Indian).  
Sanskrit = sacred language.

came by sea from India - Punjab - Afghanistan (Parthia, Bactria & Sogdiana) - Turkestan - to Che - Chn.  
hence emphasis on 'the west' - in Ch. line, Jpn. Buddhism.

Buddha's home is 서역국 (Kgd of Western region).

Paradise is 서쪽산 (Western paradise) - thanks to Amida.

To Chn - 62 A.D. - 2 figures with white horses - to Loyang. Captured, 147 A.D. from Parthians  
7th c. - not till then did Chese permit Chn to be monks. First 2 centuries - only foreigners were  
authorized represent. - p. 8

Incognita. Han Yu's classic protest - "Buddha was a barbarian. His language was not the  
language of Chn. His clothes were of a alien cut... p. 9.

Traveling monks: Fa-Hien (법현) - to India 399 A.D. for 15 yrs.

Yuan Chwang (원장, 원현량) 629-645 A.D. } named as authors of many Buddh  
Kumarajiva (구마라십) - Indian monk to India, A.D 400 / scriptures in Korean temples.

Bodhidharma (보달마대사) 6th c. Founder of school of meditation - in reaction to immense confusion of  
word of Buddh. scriptures. Meditation (선=禪) Son 선

Doctrinal 교 신교량종 = the two sects, Son + Kyo

Abbot - 주지

Monk - 라한

Devotional - 보살

Amide. 아미타불

Sakyamuni - 석가모니불

Buddha - 부처 불

Monk - 종 (general), 대사 (poble)

Monastery - 절

Nirvana - 열반

Prayer - 염주

Scriptures - 불경

(over)



Bodhiharma - 520 AD transferred patriarchate (he was 25<sup>th</sup> patriarch) from S. India to LoYang, Ch. Meditated before black wall for 9 yrs until death

(2)

Buddhist Scriptures (삼장경전) = Tripitaka (3 receptacles) (삼장경)

- The Vinaya (율장) - disciplinary rules of Buddhist community
- The sutra (경장) - sayings of Buddha.
- The abhidharma (론장) - metaphysical treatises etc.

Man of the Mountain - 산인  
Seven stars - 칠성산

The Three Refuges (as summary of Buddhism) 삼귀

- I take refuge in Buddha <sup>구의 불</sup>  
The enlightened one - Sakyamuni one of many

Trinity <sup>3 mountains</sup>  
Vairocana (비로사나불) - in center Law body  
Lohan (보살) (보살) (보살) - Receptive body  
Sakyamuni (석가모시불) - historic Transformation body.

### The Eight Scenes

- Incarnation ~~incarnation~~ Sakyamuni in womb of his mother, Maya (마야부인) who ~~was~~ <sup>dreams</sup> in on white elephant coming from the Tusita (토솔탄) heaven of the Bodhisattvas.
- Birth in the park of Lumbini & wonders of his birth - amount to be father the King.
- The young prince, Siddhartha (시달타왕자) confronts him misery - old man, sick man, funeral & a holy hermit outside palace gate
- The prince escapes from the palace, over obstacles of royal displeasure. His horse carries him over the wall - the four heavenly kings, supporting the horse's feet
- Buddha as hermit in 6 days - 6 yrs of ascetic withdrawal. cuts off hair and sends it with other belongings to his father
- Under the Bodhi tree (보리수), ~~the~~ the struggle with the King of Evil (Mara Pisani) 마라파사 & his demons - enlightenment
- Buddha returns to Benares' deer park (녹원), where he sets in motion the wheel of the law (전법륜) by teaching doctrine of salvation to the five ascetics who had been with him in the mountains (the first Arhats (라한, 1st first monks of his community)
- Buddha, age 79, surrounded by 500 Arhats gives his last discourse, dying - goes to Nirvana (니반) - his body cremated & his relics (舍利) divided into 8 portions for safe-keeping.

# Buddha

Buddhist Trinity: Body of Transference - Historical (cf. Christ) Nirvana-kaya.  
 Body of Bliss - Mahayana (cf. Holy Ghost) Sambhoga-kaya (or Transfigured st) <sup>in many forms.</sup>  
 Body of Essence - Dharma-kaya. (The Cosmic God)

Clash. Kuren Somp-No Poolkayo Yaksa  
 Yi Niung-Ha. Chuson Poolkayo Tansa.

Syncretism - the Kuren Somp (national shrine) - dedicated to Muehak.

1422 - ~~13~~ Buddhist sects (originally 13, then 7) reduced to two.

1402 - Buddhists united under a head temple - with 20 subordinate districts. New temple built outside East gate - but failed, & perfectly sold to jang mungsaps.

1910 - another union. All monasteries divided into 32 groups, form a General Council in Seoul. Magazine published irregularly. College started (Christ in 1924) turned over to Chontokyo.

1930 - 971 monasteries, 6,692 monks, 1,274 nuns; 131,887 adherents.

Chingjip Posa - lord of Hell who goes to plead with the deities to repent. Usually yellow or green.  
 - with 명부전 (Hall of Ten Kings of Hell). Hot hell, icy hell, seven-asides Hell.

Other Main Halls - each with its family. -  
 ① 대흥전 Great Hero Temple. Sakyamuni  
 ② 극락전 Western Paradise Temple. Amida  
 ③ 용화전 Maryok  
 ④ 만월전 Ten Thousand Months Yaksa-posal. Heed Buddha.

Three attitudes of the Buddha:  
 ① Witness - left hand on lap, palm upward; right hand hangs over knee, palm down.  
 ② Meditative - both hands in lap, palms upward, right hand on top.  
 ③ Teaching - right hand raised breast high, left hanging at side, or grasping robe.  
 Body+hand attitudes described in book called Kyuron Chyp.

Trinites. Pöp-to-Hwa Sin (gods of law (Dharma), <sup>Vairocana</sup> Compensation (Wisdom), & <sup>Bliss</sup> Change (<sup>Transfiguration</sup> Sakyamuni)).

Sakyamuni - right shoulder bare

Vairocana - heds from A.

Chingjip - lord of Hell - shaven like monk, carries jewel & staff.

Kwanseim - has a tiny Buddha on head, or a bottle; or 1000 heads & eyes; or 11 faces; or many faces <sup>(Sakundam)</sup> <sup>and with</sup> Buddha.

Taiseyo - god of power. Has "bottle of precious dew".

Amida - Captain of "Dragon Boat of women" heading for paradise.

Mingjok - usually Kwanseim.

Most popular - Kneec

- ① Amida
- ② Kwansai-am
- ③ Chijong.
- ④ Yakse.

Prayer - 2.1  $\frac{1}{7}$  (Book of a Thousand Prayers) p. 70 f)

① Sooi, sooi, make sooi; sooi, sooi, sebahe. Namin Am Ta Pul Namin Am Ta-bul  
Samsat pumuk.

② An mani pan mi hom (Lord - the Lotus flower help)  
Followed by ~~prayer~~ <sup>true</sup> prayer.

Death cult - most Koreans expect to go to hell & dead - p. 74 f.

Kanno-tan Altar of the "25 deaths", the the Buddhas, <sup>(esp Kanno)</sup> ~~exactly~~ people to be send

Prayer after death to the Ten Kings of Hell (every seven day, beg. with 7<sup>th</sup> day, (7 days) - 100<sup>th</sup> day,  
but - 3<sup>rd</sup> anniversary -

Special prayers & ceremony - with the great party: (Sui-jin-tang) (Y<sub>0</sub>-y<sub>0</sub>)

Special day - Buddha's birthday - 8<sup>th</sup> & 4<sup>th</sup> month.

1<sup>st</sup> & 15<sup>th</sup> of each month

15<sup>th</sup> of 7<sup>th</sup> month - day for feeding the hungry spirits.

Special days for special gods:

15 <sup>th</sup>	for Amida
15 <sup>th</sup>	for Chijong
23 <sup>rd</sup>	for Taiseiji
24 <sup>th</sup>	for Kwansaiam
30 <sup>th</sup>	for Sakamni

Practice of magic

유지경 (Yoji Kyung) - for fortune-telling

미교집 (Mi-gyo Chup) - how to make charms.

Most popular books: Asvagosha - "The Awakening of Faith"  
Lotus Flower Sutra.

# Buddhism - process of assimilation.

As new religion - former folk rel. q'ns it, are destroyed - a transform + unite with it.  
3 stages in Japan - pp. 99-102.

- ① Recognize Gods of Japan as defenders + protectors of Buddhism.
- ② Recognize gods as originally the same as Buddha - buddhas manifested - Japan as gods.  
e.g. Sakayamini only so yrs. - but 'It is a great eternity & I have become Buddha. My life is infinite aeons, & it is eternally indestructible' (Chap. 2 Eternity of the Tathagata, of the Hokkekyo (p. 101))
- ③ Individual gods analyzed as manifestations of special Buddhas or Bodhisattvas.

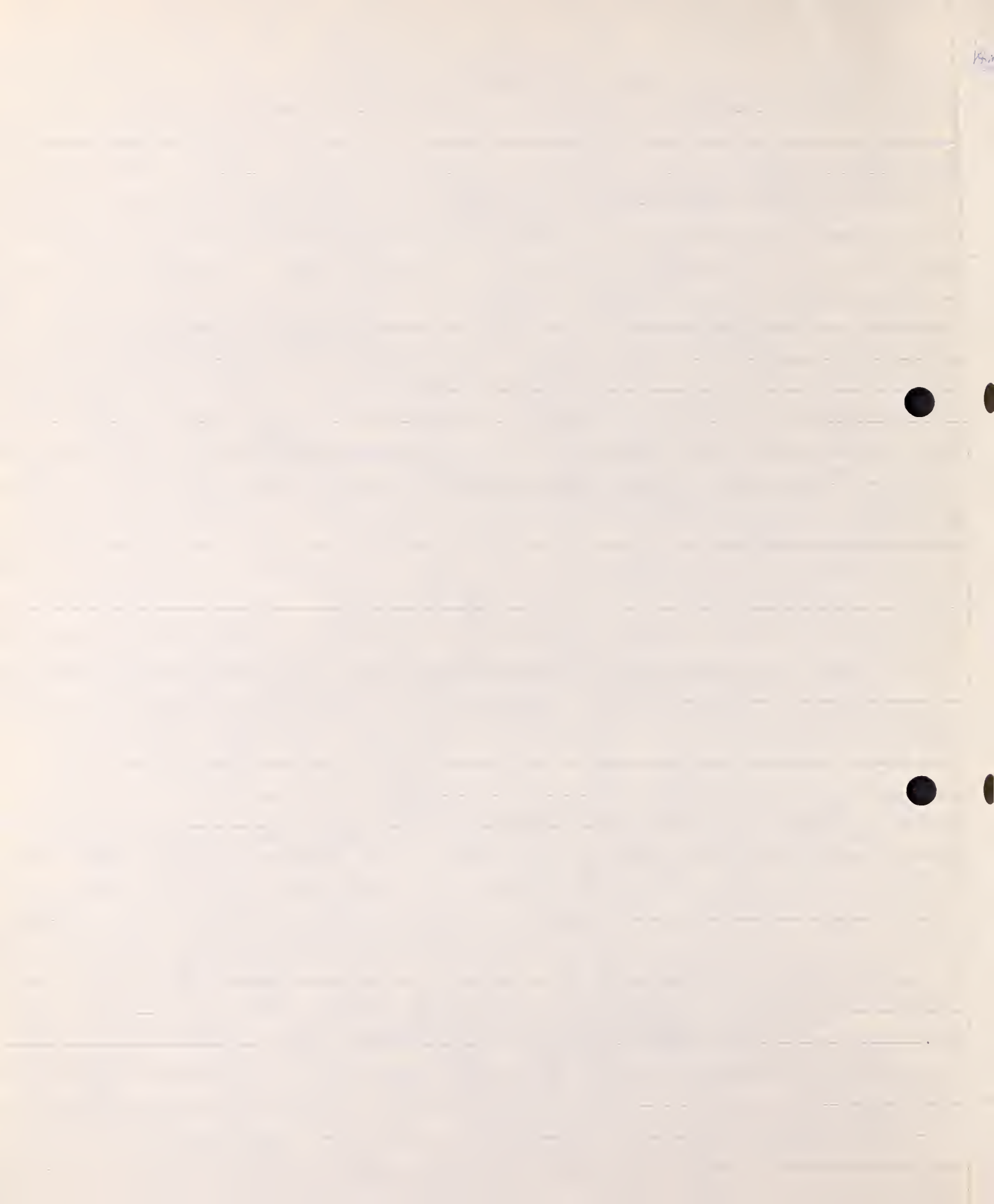
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## I History

- 1. 369 AD. to Koguryo. by priest Sundo to PY - Sundo given resp for educ. of crown prince.  
374 Ado - given a second ministry - PY. Monasteries = schools, universities & s.
- 392 - official relg of Koguryo.
- 2. 384 - to Taekye. Taek. asks for a famous priest, Marananda, a Hindu (?) - with 10 priests.  
552. Taek. sets Buddha to Japan - to Emp. Kimmei
- 3. 429 - to Silla, by priest Mokocho, from Koguryo. Usually spoken of as a black man.  
Bec. of strange appearance, unfriendly reception. Tried <sup>self</sup> out as plowman to farmers, who had his strange hand in a cane. Strange miracles - mysterious glow to the cane. Peach tree bursts into bloom with flowers of 5 diff colors.  
Not exactly misapprehension. said to have worn red cap + crimson hose  
Cures king's daughter. Popularly linked to Sokolulam case. - Mokocho <sup>asks to</sup> ~~sees to~~ send to China 'at the West' (India?) for artists to carve decorations of cane. Spent 4 years.

1472 - Chasan drives Buddhists out of Seoul.  
by 17<sup>th</sup> c. - monasteries as places of refuge - from family troubles + business failure. Govt. has to issue order apart escape from resp to monasteries. "No more men with families shall desert them.. all monks who have families.. shall come back to the world & support them."





## Assimilation

Miracle - perhaps originally old stones - fertility symbols. Green appearance of Buddhas. - Flan. p. 231

The great miracle at Um-ju. Popular legend - the stone (50 feet high), suddenly pushed up out of the ground. Cried with the voice of a boy. Seen by a woman getting fern (p. 24) orders given to carry it to present form.

Tales - the man who sees a pear tree growing from the head. Climbs up for pear. reaches face - over lips - should he go up a notal or try to climb at the nose. Forthrightly goes up nostril. Shock - expelled - wakes up on ground. The Buddha had sneezed!

## II. Condition of Korea Buddhism

Yi dynasty ends ① broke up unity - each monastery a law to itself

② but Buddh. faith with contempt - became ignorant + degraded.

1902 - determined attempt at revival. Emperor allowed estab. of great central monastery in Seoul, with Buddhist life first a ludicrous attempt, with Herbert, "because Buddhism in Korea is dead." Stars, in 1915, finds it far from dead. - p. 34.

a. 1912 - priests of 30 head monasteries - form union, elect a president of commission. p. 35.

1918 - 30 head monasteries - each with subordinate monasteries.

Program - each had 86 sub monasteries & temples.

Past Semis, with 65 students. Ended 1915 (?) Three-year course.

Start monthly magazine in 1911 (Monthly Magazine of Chosen Buddhism. 19 issues Jan. 25, 1911 - Aug. 25, 1913)

Buddhist Magazine of the Eastern Sea. 8 issues Nov. 20, 1913 - Jun. 20, 1914

Monthly Magazine of the Assoc. of Young Buddhists. 9 issues March 15, 1915 - Dec. 15, 1915

Kingdom of Chosen Buddhism. 3 issues Apr. 5, 1916 - Jun. 5, 1916.

General Magazine of Chosen Buddhism, from March 20, 1917.

Editor - Yi Nung-hwa, son of a Presb. elder in Seoul, educ. in Catholic schools, official interpreter for Belgian consul.

Popular books on Buddhism "Eight Scenes from the life of Buddha"

"Sei-yen-ki - an allegory from Tsung Tsung's 'A Report of Buddhist Kingdoms' - 7<sup>th</sup> c. Chinese pulp novel tale, imitated in 13<sup>th</sup> c., not a true story, but a Buddhist Precept Propaganda

The Prose starts for best, in the white horse, a monk, a pig & boy to care for horse. Iron but impractical - Monkey keeps rescuing him.

(See Prose, A Mission to Heaven by Chin Ching Chuan.

Amida Buddha - Namm Amida Pal - repetition brings salvation in Western Paradise.  
All diff from Buddha who taught - no continued exist. of soul  
no savior

Two sects. Sizen + kyo.

① Sizen - meditation

② kyo - reading

Taram - wood blocks, painted in red. Passport to Paradise, placed with body, or buried with it.

sari - gems from saints bodies. Found in only one out of 400 men's remains

Sukwanga - had a tree of virtues - same Buddhas.

Kwanon

Amida

Daiseishi

Monju

Vairoshana - cosmic

Fugen

Jishi

Sakyamuni - earthly

Teliceara

Two guardians - Brahma the creator Indra the god of heaven (thunder + lightning). Muscular weather  
Five kyo of heavens cardinal points (4 colors) peacock, jewel, lotus, sword. (Brahman)  
Yama - the ancient god of hell, with twelve helpers. Hall of the ten kyo

3 Most common Korean Buddhas - Saky (the 24<sup>th</sup> who attained enlightenment)

Amida - the Savior

Maedon - the Cosmic One.

6 Most common Korean Buddhas altars - Miryok Posal (Marriage)

~~Posal~~ Monju Posal (Monju) - sits on top of lion

Totoal Posal (Jizo) - mild + gentle, but often is King of Hell

Kwandyeicun Posal (Kwanon) - usually male in Korea.

Taiseishi Posal (Daiseishi)

Pohyon Posal (Fugen) - sits on white elephant

16 arhats - or 500 arhats. - disciples (16 or first disciples).

3 main deities - ① the Brahma - SAKYA - Pohyon  
② the Kwanon - AMIDA - Taiseishi

Hall of the Seven Stars - the Big Dipper. May still pray to the seven stars when visible.  
Central Buddha figure - with seven Buddha-like figures above - pale faces - and seven  
earthly counterparts below

Hall of the Lord of the Mt. head + torso local god.

Hall of the Lonely Saint - Chikui (6<sup>th</sup> c. founder of Tendai sect).

## Underwood . Three schools

- ① Meditative - Zen. ~~Not~~ Mystic. Do nothing. The "wall-gazing Buddha"  
Attain Buddhahood by contemplation, not study
- ② Pragmatists. Study the doctrine - the teachings of Buddha + his  
commentaries  
Careful laws - Day filled with duties





The idea needs more work. Yet it represents an attempt, which must be made, to confront the dilemma of how to attain national goals and meet the desire of the people to be involved.

The dilemmas of planning run throughout many of the primary issues of the 1970s. They affect questions of land use, of urban development versus rural development, of how best to utilize dwindling resources of economic growth. There is the issue of conversion of defense and space industries to other pursuits. According to one congressional staff estimate, there are now thirteen people working on this question throughout the government; more bureaucrats, it is estimated, concern themselves with the study of bees. Arcane but critical questions about this country's financial relationships with other nations, its balance of payments, still must be resolved. There is a need for a redefinition of our foreign policy now that the cold war and dominoes are no longer with us—to redefine our interests, our commitments, our activities and presence in other nations.

This is a time of transition, in short, when a great deal of wisdom is needed, more than seems to be at hand. Few solutions have been found in the last decade, but perhaps at least the questions are getting better.

—ELIZABETH DREW

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## BUDDHISM IN CHINA

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As we mounted the spiral staircase to the first floor of the pagoda, we heard the tinkle of a bell, and the hollow "bop" of someone striking a wooden gourd. We ducked low to enter a small, perfectly circular chamber, and there, in the half-light, we could see four monks in robes seated in front of a marble altar. In low, melodious tones, they were chanting the Heart Sutra. High above, in the shadows of the vaulted ceiling, a coiled, gilded dragon peered down on the scene; and on the altar itself, enshrined in a magnificent gold stupa and surrounded by flowers, candles, and burning incense, was the Holy

Tooth of Sakyamuni the Buddha. Our Buddhist host prostrated himself three times before the ancient relic, and slowly we all left. Outside, a large propaganda billboard suddenly came as a shock: white characters on a red ground—a quotation from Mao Tse-tung. For a moment we had forgotten where we were.

Buddhism is still alive in the People's Republic of China. This experience at the Buddha's Tooth Relic Pagoda, less than an hour's drive from the center of Peking, was but one of several contacts my wife and I had with Chinese Buddhists during our recent six-week tour of that country. In all, we were able to visit ten Buddhist monasteries in various parts of China; and in Peking, Sian, and Canton, we saw the offices of the Chinese Buddhist Association. In all of these places, we talked to a number of monks, laymen, and knowledgeable non-believers.

The Chinese government cannot and does not wish to hide China's Buddhist heritage—either from its own people or from foreign visitors. Buddhist pagodas are still landmarks all over the country, and in some places they are even the models for new architecture. Golden Buddhist stupas are currently one of the great attractions at the Palace Museum in Peking, and unearthed images of the Buddha are on display in all the archaeological exhibitions. Even Mao Tse-tung's calligraphy is freely admitted to have been based on that of a Buddhist monk in Hunan. What the Chinese want to do is to understand their own Buddhism in the light of Marxism, Leninism, and Mao Tse-tung's thought; to see its good points, to show its bad points, and to rally what remains of it in support of socialist construction.

The Chinese government is well aware that "the blood of the martyrs" may be "the seeds of the Church," and its stated policy toward religion in general has remained the same since it came to power in 1949. The Chinese constitution guarantees that the people are free, as individuals, either to believe or not to believe. This is more than a token constitutional formula. Buddhists all over China are keenly aware of their personal rights to religion. "We are free to have our

own beliefs," said an old Mongolian monk at the Lamaist monastery in Peking. When we asked him whether this meant that they were also free to worship and to go on pilgrimage, his answer was immediately affirmative: "We are free to go any place we consider to be holy."

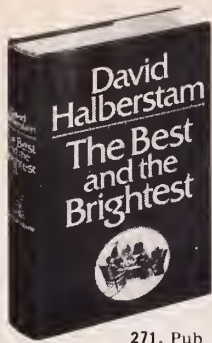
Nevertheless, social pressure is definitely toward the other freedom—that of *not* believing—so that ever since "liberation" in 1949, the number of Buddhists in China has been decreasing. An estimate of the early 1950s put the figures at 500,000 monks and nuns and 100 million Buddhist laymen, but there are many fewer than that today. Although the Chinese refuse to give any more recent statistics, they themselves admit that during the last twenty years the number of Buddhists in China has decreased sharply, especially among the young.

In the West, this fact is usually attributed to the general effect of Communist propaganda against religion, and to such acts as the dispossession of the old monastic landholdings. The Chinese do not deny this, but at the same time they explain the decline of Buddhism in another way. First of all, they point out that much of lay Buddhism in China involved superstitious practices, and that the people simply "cannot be duped" into believing in them anymore. Secondly, they claim that poor families no longer send their sons to the monasteries for want of being able to feed them, a common occurrence in the old society. "The people are better off now," said one Buddhist layman. "They prefer to send their children to school." Finally, they explain that within the monasteries many of the older monks have died and many of the younger ones have left voluntarily in order to "take part in production."

There is much truth in all this. Although Buddhism in its most philosophical forms rejects superstitious beliefs, as a religion of the common people in China it was caught up with all kinds of magical practices and superstitions. Indeed, for most laymen and for many monks that was all that Buddhism amounted to; and in the face of education and indoctrination, it was simply unable to compete with the







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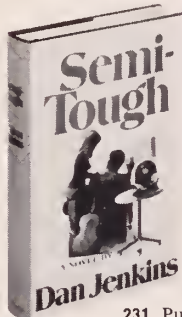
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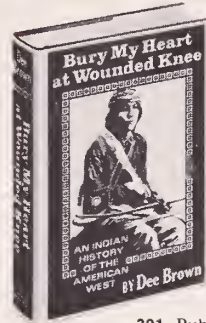
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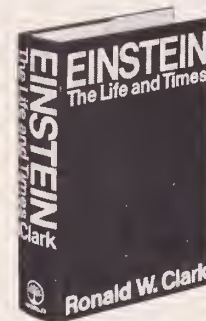
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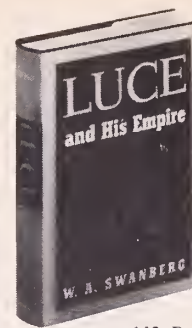


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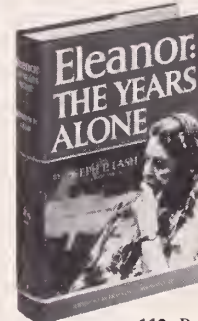
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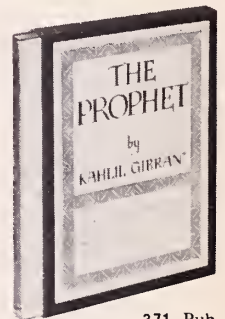
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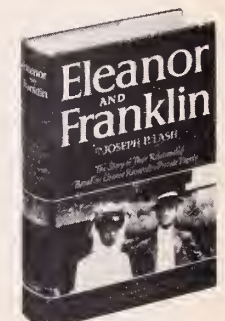
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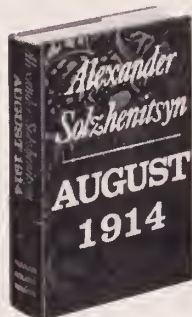
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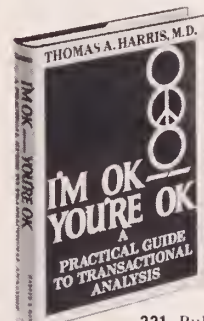
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## CHINA

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new materialistic ideology. We met one ex-monk on a People's Commune near Soochow. He had left the local monastery in 1958 because, as he put it, "there was nothing to do in the temple," and he felt he was still young enough to make a productive contribution to society. Today, he is a member of the nearby commune, lives in his own house, is married, and has six children. He says that he no longer believes in Buddhism, even as a layman.

### New context

The reasons for the decline of Buddhism in China should be sought not in Communist persecution, not in the dispossession of old monastic lands, but in the greater dynamism of the Maoist movement. During the last twenty-three years, Mao Tse-tung's thought has swept the nation and carried most of the former Buddhists with it. Today, if there are not many Buddhists left, it is because they have been converted to a new way of life.

Very few Chinese ever go to a temple anymore. This is not only because it might be difficult and politically unwise to do so but because very few Chinese *want* to go to a temple anymore. For the most part the masses, especially the youth who make up such a large proportion of the Chinese population, are simply not interested in Buddhism. It is a piece of the past that no longer holds them, and they would rather not tamper with it.

In spite of all this, Buddhism in China has not died out, for the simple reason that throughout this period the Chinese government itself has been giving the Buddhists some active support and cooperation. This constitutes one of the paradoxes in the relationship between the Communists and the Buddhists in China today; for if on the one hand the new regime has been the cause of Buddhism's decline, on the other hand it has been responsible for Buddhism's preservation. Thus, shortly after 1949, many of the historically important monasteries were repaired or restored, at

considerable expense to the government. Then in 1953 the Chinese Buddhist Association was founded in Peking. The present head of this organization is Mr. Chao Pu-chu, a silver-haired, gentle man who has been a Buddhist all his life. For the past twenty years, he has had the delicate task of adapting Buddhism to the new Chinese context in such a way that it can both survive and not lose its own religious identity. He has walked this fine line very skillfully, and although his organization firmly supports the Maoist regime, it does give monks and laymen all over China a feeling of Buddhist identity at a national, organizational level.

One of the Chinese intentions during this period was to convince the other countries of Asia that China was not anti-Buddhist or even antireligious. On the home front, however, this intention spilled over into a policy of limited support for Buddhism, which enabled some monasteries to keep functioning, and the Doctrine to survive.

### Lying low

When the Cultural Revolution was launched in 1966, the Buddhist monasteries were one of the first targets of the Red Guards. For a number of years, scattered reports of the destruction of temples reached the West, but it was very difficult to judge exactly what was going on. Today, it is still difficult to do so, but a little light is beginning to be shed on the matter. The recent appearance of the "ultra-left" as a convenient scapegoat for the excesses of the Cultural Revolution enables the Chinese to talk without embarrassment about such things as the damaging of temples. When I previously visited Peking in April, 1970, the mere mention of destruction caused by the Red Guards was enough to bring guides and interpreters to an embarrassed "I do not know." Today, the same people can readily admit that, "Yes, there was some damage: it was caused by youth of ultra-leftist tendencies who did not know Chairman Mao's line on this matter." With people willing to talk about the subject, a clearer picture emerges of what happened to the monasteries during the Cultural Revolution.

For Buddhism in general, the Cultural Revolution was a period of lying low. The Buddhist Association stopped functioning and was closed for a period of "struggle, criticism, and transformation." But there was no uniform policy toward the Buddhists during this time. Within a number of monasteries, life seems to have gone on fairly quietly, in isolation, after some kind of initial confrontation with the Red Guards. These confrontations often occurred early in the course of the Cultural Revolution, simply because the monasteries were so obviously part of Old China that they were immediately recognized as targets for criticism. And perhaps because at this early stage the Red Guards had not yet "gotten out of hand," the confrontations at the monasteries were often less acute than they might have been.

In Shanghai, for example, some Red Guards wanted to wreck the Jade Buddha Temple. "They shouted, 'Burn it down!'" recalls one member of the Shanghai Association for the Protection of Relics, "but along with some of the people in the neighborhood, we told them this temple was officially protected by the state, and convinced them to go away."

At the Liu Yung monastery of the Ch'an sect in Canton, the Red Guards put up big-character posters on the walls of the temple, but did not go in. "They couldn't distinguish between Buddhism and superstitious things," says a member of the Canton branch of the Buddhist Association. "We explained the difference to them, and they went away."

In the countryside, there often seems to have been even less confrontation. "There was no problem here," says the abbot of the Hsing Chiao monastery in Shensi Province. At the Lung-men Buddhist caves outside of Loyang, the local guide explains, "At the start of the Cultural Revolution, some ultra-left Red Guards wanted to destroy the images, but they were prevented from doing so by other Red Guards who knew Chairman Mao's true line about using the old to serve the new."

But not all the monasteries escaped damage altogether. Our repeated requests to visit the Temple

of the Sleeping Buddha near Peking, which was widely reported to have been wrecked by the Red Guards, were met with refusals. The White Horse monastery in Loyang was "under repairs," and in Soochow we were told that the Lingyen monastery was "too far away," and then promptly drove twice the distance to visit a commune. For one reason or another, there are certain Buddhist places which the Chinese do not want foreigners to see, or at least not yet. This may be because damage was so extensive there that they are still reluctant to reveal it, or it may be a result of the natural hesitancy of local officials to take the initiative in breaking new ground with foreign visitors.

## Showpieces

There are at least three different types of monasteries or former monasteries in China today.

There are what might be called the museum monasteries. These are generally in a very good state of repair. There are no monks living in them, but they are usually kept up by a branch of the Chinese Association for the Protection of Relics. The members of this organization act as guides and caretakers and are often well informed about the history of the places under their protection. These monasteries have become museums either because of the cultural and artistic importance of the images in them or because they are sites of historical significance. An example of the former type may be seen in the Jade Buddha Temple, which, with its magnificent collection of Buddhist images, is apparently getting ready to open again to the general public. In the latter category, the best example is the Big Wild Goose Pagoda and monastery in Sian in Shensi Province. This was the largest monastery of the T'ang dynasty and has become a protected historical site because of its association with the famous traveler-monk Hsuan Tsang, who translated many sutras into Chinese there.

Both of these places are now showpieces not only because they may be shown to foreign visitors but because they may be shown to the Chinese people. The masses today are very much interested in

their own history, and Buddhist monasteries can often provide educational material for a Marxist interpretation of that history. Thus, when groups of Chinese schoolchildren are taken to see one of the famous jade Buddhas, they can learn that the beauty of the image reflects the great skill of the laboring people who made it, while the cost of the jade and the hours of labor involved expose the lavish opulence of the rich monastic exploiters who ordered it made. Similarly, at the Wild Goose Pagoda, they may come to understand that Hsuan Tsang was a very great monk, not because of his scholarship or enlightenment, but because he "kept in touch with the masses," participating in the construction of the pagoda by carrying bricks and stones with his own hands.

The second category of monasteries consists of what are really former monasteries, buildings which no longer have any connection with Buddhism and are now used for other purposes, such as schools, storehouses, factories, or offices. The Little Wild Goose Pagoda, also in Sian, is a good example of this type. The pagoda itself is officially protected, but today it is no more than a leftover from an age gone by. It is closed to the public and may be reached only through a breach in the wall from the yard of the nearby People's Liberation Army camp. The land immediately around the pagoda has been plowed for agriculture and is apparently farmed by the PLA soldiers who live in one of the adjoining monastic buildings. The gate to the rest of the monastery, however, has been sealed up by a brick wall; the other halls are being used as offices.

Finally, the most interesting monasteries in China today are the ones which are still functioning as monasteries. The degree to which they do so varies from one place to another. For example, at the Lamaist Yung Ho Kung in Peking, over twenty old Tibetan and Mongolian monks hold daily devotions, practice meditation, and according to the Mongolian lama we talked to, have occasional examinations and debates on scriptural knowledge. The older monks also care for a small orchard in the forecourt of the monastery, and the younger

ones "engage in production" on the outside, one at an ironworks, another at a toothpaste plant, a third at the Foreign Languages Press. In spite of this, we got the impression that the place was very much cut off from any real contact with the world around it. The main gate to the street has been permanently shut (we had to enter through a small side door), and of course laymen seldom visit the temple anymore. "Occasionally some old people come here," says the lama, who has been there himself for fifty-four years, "but not very many, and not very often."

However, in Ch'ang-an County in Shensi Province, we saw a very different type of functioning monastery. Perhaps because the Hsing Chiao monastery is out in the country, the three monks who live there now have managed to combine their monastic lives with an active participation in local community affairs. The abbot is a relaxed, self-assured man in his early fifties. Although today he wears a blue work shirt, he has been a Buddhist monk for over thirty years. He is also a deputy to the Ch'ang-an County People's Congress, the Buddhist representative in the Political Consultative Conference of the county, and a traditional-style doctor who treats patients with acupuncture and Chinese medicine in his consulting room just off the main image hall of the temple.

At the same time, he and the two monks are engaged in agricultural production. They farm seven to eight *mou* (one *mou* is one-sixth of an acre) of land, and tend an apple orchard and several vegetable gardens, all of which makes them economically self-sufficient. "Over a thousand years ago," says the abbot, "the head of this monastery instructed the monks to grow their own food and make their own clothes. This is a tradition we keep."

On the religious side, the three of them hold daily devotions in the temple (which may be attended by laymen in the area), and every evening after sutra recitation they have a short period of meditation. They study Buddhist philosophy but also read the newspapers, follow international affairs, and study the writings of Mao Tse-tung. "We are living in New China," says the abbot,



## CHINA

who has both a picture of Mao and a statue of the Buddha in his bedroom, "and we must acquaint ourselves with society and see how it works."

This monastery is able to function effectively because the abbot plays not only the role of abbot but that of farmer, doctor, and deputy as well. His class origins in a poor peasant family and the fact that the monastery, as the site of Hsuan Tsang's tomb, is officially protected may also have something to do with it. Such a combination of factors is rare in China, but it makes possible a very positive participation by Buddhist monks in the community life around them.

To do this, however, they do not have to depend entirely on Mao Tse-tung's thought; they can draw on their own tradition and sources. This is precisely what is happening today. When we asked why the two monks living in the Ch'an monastery in Canton had jobs in a nearby handicrafts factory, the reason given was not that Mao Tse-tung said "Serve the people" but that Hui-neng (the sixth patriarch of Ch'an Buddhism) "advocated labor and instructed his disciples to engage in production." And when we asked whether these two monks held regular services in the temple, the answer was almost a protest: "Of course they don't hold services! Hui-neng opposed this. He didn't stand for ceremony, for recitation of the sutras or incense-burning, but only for keeping the Doctrine in mind whether sitting, walking, or working."

### Collective Karma

It is clear that the Buddhists of China are rereading their own tradition to fit the new context, but they are rereading it in Buddhist ways. Chinese Buddhism, ideologically speaking, is not "merely surviving"; it is changing, it is developing. One might almost say it is reforming. For example, the doctrine of Karma, which in the old society was often used to explain away social and class distinctions, is now being reexamined. It is not being abandoned, because it is essential to

Buddhist beliefs. "But," explains Chao Pu-chu, "there is both individual Karma and common, collective Karma. The defect was that in the past too much emphasis was put on individual Karma, and this is what was used to keep the oppressed classes in their place."

Similarly, when we asked about Buddhism and nonviolence, Chao Pu-chu replied, "The ideas on this vary. Some Buddhists believe in pure nonviolence. However," he added in clear reference to Chinese military foreign policy, "when the king of Kosala in India asked Sakya-muni what to do when his territory was invaded, the Buddha's advice was that he defend himself."

How far such rereading of Buddhism can go in support of the system still remains to be seen. One member of the Canton Buddhist Association went so far as to say: "In Buddhism, there is the ideal of benefiting all sentient beings and of glorifying our country. In the old society this ideal was an illusion, impossible to fulfill. But after liberation, under the Communist Party and Chairman Mao, our country has been built up; the people now lead peaceful and happy lives. Our goal of benefiting sentient beings has been realized."

What this amounts to essentially is a reinterpretation of the Bodhisattva ideal of Mahayana Buddhism in wholly materialistic terms, in which Mao and the Party somehow become twentieth-century Bodhisattvas. The thought is interesting in itself, but it is doubtful that either the Communist Party or the Buddhists will go along with it. Chao Pu-chu himself is more cautious. "Buddhism's goal," he says, "is freedom, and this is similar to the socialist goal. Also, Buddhism believes in compassion and helping one's fellow human beings. But we Buddhists are not materialistic; we believe in Nirvana, and Marxism doesn't."

Nevertheless, Chao Pu-chu is insistent that, politically and socially speaking, Buddhists should support the system. Indeed, their future depends on it: "If Buddhists support socialist construction, then their future is bright. If they go against it, then their future will be dark."

But it is also clear that their future will depend largely on whether

the government decides to support Buddhism. With no young monks or laymen currently being trained in China, the question remains whether in another generation there will be any Buddhists left. This may depend on a number of factors. First of all, it remains to be seen how much the government wants to use China's past history as educational material for its own people. If they decide that Buddhism can continue to be useful in this way, they might then support the training not of new monks but of new scholars who would be knowledgeable in Buddhist history and religion.

Secondly, it may depend on the course of Chinese foreign policy. If the government decides that Buddhism may still be a helpful propaganda tool in dealing with countries of South and Southeast Asia, as it was during the 1950s and early 1960s, then steps might be taken toward the preservation of some kind of Buddhism in China. An indication that this may be happening was the fact that last summer Chao Pu-chu came out in Peking to welcome the visiting Prime Minister of Ceylon, Mrs. Sirimavo Bandaranaike; and last fall he was present at the state banquet given for the Japanese Prime Minister, Kakuei Tanaka.

Finally, the immediate future of Chinese Buddhism will depend mostly on the political mood inside China itself. If the liberal relaxation of the present post-Cultural Revolution period continues, then the old Buddhists should continue to resurface slowly, cautiously, as they are just beginning to do now. But if what is in store is another ideological crisis, another cultural revolution, then for Buddhism that might prove to be the fatal blow.

In any case, time will take its toll. For it must be admitted that the long-range outlook for Chinese Buddhism as a religion is not good. When we asked one layman about this, he said: "I think Sakya-muni himself has already answered your question. Buddhism, like all things, is impermanent. It undergoes birth, growth, abiding, and decay. The first five hundred years after Sakya-muni were the golden years. Today, we have already reached the end of the period of decay."

—JOHN STRONG





Korea Times Photo

Members of the Central Committee of the Korean Buddhist Chogye Order talk at Chogye-sa on Sunday in a meeting held to elect the supreme patriarch of the order.

**Further Discord Feared**

# Chogye Order Fails To Choose Patriarch

The Korean Buddhist Chogye Order has failed to elect a supreme patriarch, who will newly serve as the most venerable but non-ruling chief monk of the nation's largest Buddhist sect, which had been suffering for nearly three years from internal discord.

The 6th Central Committee of the Order held a meeting on Sunday to elect the patriarch by an unprecedented ballot instead of through the usual process of acclamation.

The top post was contested for by the Rev. Choe Wol-san of Pulguk-sa Temple and the Rev. Lee Song-chol of Haeinsa Temple. Both failed to win a majority of the 63-member legislative body.

The votes at the Buddhist Hall at Chogye-sa Temple were cast without naming any specific candidates in a way to minimize any possible friction.

The committee will meet again on May 7 for the election of the chief monk.

The failure to choose the new patriarch who will succeed the Ven. Yun Ko-am, means that the settlement of the internal conflicts among executive Chogye monks has not yet been brought about.

The 6th Central Committee, formed on April 17, elected the Rev. Song Wol-chu as chief of the Administration Office of the Chogye-jong on Saturday, marking a great step in ending the dispute between the two parties camped at Chogye-sa and Kaesun-sa.

The Rev. Song, 46, was the spearhead of the oppositionist faction, which had claimed authority over its own central committee with a separate administration office at Kaeun-sa Temple in Anam-dong,

Seoul, departing from the order's traditional headquarters at Chogye-sa in Kyonji-dong.

The internal hegemony struggle of the Chogye Order with the break into two parties originated in September, 1977, when then supreme patriarch the Ven. Lee Sue-ong dispersed the 4th central committee, of which the larger number of members had condemned the chief abbot's alleged partisanship in the administration of the order.

The years-long dispute has developed into a court struggle, and brought about the involvement of the Culture-Information Ministry and lay Buddhists associations as well as elderly monks' circles for mediation.

The Chogye Order has some 14,000 monks and nuns at over 1,500 temples across the country. It is known to have assets amounting to 11 trillion won.

## Pyol-sandae Mask Dance Drama Due

The Yangju Pyol-sandae Mask Dance Drama Preservation Society will perform the masque at its birthplace outside of Seoul this Saturday.

Eight masters including Shin Sun-bong, and their 15 students will revive the typical dance drama at the Yangju Pyol-sandae Preservation Center in Yuyang-ni, Chunaemyon, Yangju-gun, Kyonggi-do, at 2:00 p.m. May 3. In case it rains, the performance will be postponed to the same hour next day.

Begun some 200 years ago, the dance drama was played by the villagers on major Korean festival days.

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# KOREA. Buddhism

Won Hyŏ (b. 617 A.D) greatest Buddhist thinker. —

- 1) Religious universalism - all things are one: to be a monk or not a monk is same. Married princess.
- 2) Secularization based on the unity of the spiritual & material. Life & death are one. Prayer and work are one. Religion is every day life; worldly life is religion.
- 3) The way of freedom from resistance, freedom from life and death.
- 4) Harmony of disagreeing factors. No right and wrong. Hence no need of factional strife. This was his way of reconciliation.
- 5) Practicality - social salvation of all men, not indiv. heaven, was his goal.

- Ryn Tomshik, Gospel of Religion in Korea, mss. (pp 58-60)

Permit - <sup>① Open involvement</sup> Buddhism became State Religion, worldly, factional. First King of Koryŏ dynasty agreed to build 3,000 temples, elevated priests to govt. service. (pp. 60-63)

Shin Don (d. 1371) epitomizes downfall. Practices magic & witchcraft, adultery, but wins King's favor.

② Syncretism. Actually combined with Shamanism to win court favor. But quick success, but degradation. Promised quick success, blessing. Even the carrying of the 50,000 Buddh. Script. was a superstitious attempt to ward off Khitan invasions, then Mongols. (pp. 64-66)

\* Not until 1895 was restriction prohibiting Buddhist priests from entering <sup>(est. by Sejo)</sup> <sub>(over)</sub> <sup>temples</sup> lifted, due to Japanese pressure. - p. 73

Statistics (from Min. of Education, 1964)

1920 - 150,000 Bachelors

1943 - 250,000

1964 - 960,000 (19,000 priests) - p. 74





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禪定印(三昧定印)



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外結印(安)



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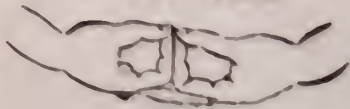


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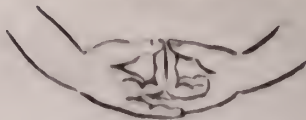




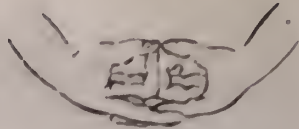
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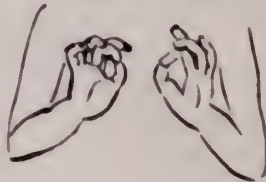
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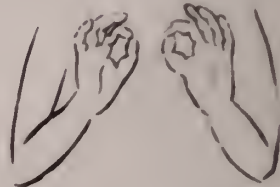
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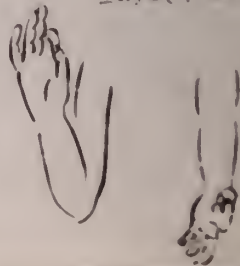
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# Experience of the Supernatural in Buddhism

by Roger Leverrier \*

Lecture

The ideas expressed in this [redacted] will be based chiefly upon the current thought of the Great Vehicle. The theories of the Dharmakaya and the Tathagatagarbha,<sup>1</sup> and the theories advanced by Zen (cf. note 4) are part of the patrimony of the Great Vehicle. The Small Vehicle seems less concerned with the end of man, and while it recognizes that those who have undergone a long purification are delivered from attachment, there remains in its doctrine an essential difference between this state of deliverance and the state of Buddha (which is the state of enlightenment). The Great Vehicle, on the other hand, affirms that every man can receive the same enlightenment as did Buddha.

To speak of experience of the divine or the supernatural in Buddhism may seem like a contradiction in terms or an untruth. People have often tried to make Buddhism into a purely philosophical religion in which the non-self and the negation of all are the very essence of the doctrine. I am persuaded that this kind of thinking ignores the fact that we are dealing with a religion of life. For anyone who examines the teaching of Buddha at all closely, it is easy to see that its essence is that the source of life and love is not to be found in the superficial self, and true happiness is not to be found in the inconsistent and ephemeral things of this world. All this must be passed by, for the human heart, "image and shadow" of the Dharmakaya which is Love (in itself) and Intelligence (in itself), rediscovers its original purity and strength only when it has succeeded in removing the veil of ignorance and delivering itself from attachment to the "self". It is only then that man

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<sup>1</sup> The Dharmakaya is the very nature of Buddha. It is the universal and eternal principle that is the source of all life and the ground of all being. We participate in it by our innermost nature: there is in every man the Tathagatagarbha, the embryo or germ that gives us the capacity to become Buddha and discover the supreme Reality. We have no need at all to receive something from outside in order to attain Enlightenment; it suffices that we develop this germ.

becomes capable of the highest, deepest and most sublime religious experience. Such an experience is incommunicable in its totality, but it is the most real of all experiences. For my part, I would say that it is incommunicable and ineffable because it goes beyond the ordinary superficial level of reality which is all our poor language can express.

It is quite clear that Buddhism is essentially a practical religion, capable of satisfying the needs of the entire man—even the noblest needs. The human heart does not live on speculations, however profound they may be, on abstractions, however lofty they may be. For the Buddhist, religion can be defined by the expression "Enlightenment", which is at the same time wisdom (perfect knowledge of the Absolute as it is) and Karuna (love and mercy which are a sharing in the nature of the Absolute, with which and in which we are "one").

#### THE ABSOLUTE AS THE OBJECT OF RELIGIOUS EXPERIENCE

Buddhism does not use the word "God". On the contrary, it rejects it. The word seems too intimately bound up with an anthropomorphic form of expression of the Absolute Reality. This Being, above the universe and different from it, who creates and governs, rewards and punishes, is repugnant to the manner of thought of the disciples of Sakyamuni. Buddhism is not, however, in any way partisan of agnostic or materialistic theories concerning the universe. The renowned specialist of Zen Buddhism, D. T. Suzuki, wrote:

Buddhism recognizes in an explicit way the presence of a Reality which transcends the limits of phenomenality but which is nevertheless immanent in all, and shows itself through the world of phenomena in all its glory. We live in this Reality, we exist in it, and by it we continue to act.<sup>2</sup>

The Dharmakaya, the principle of the world's cosmic unity, must not be seen as a simple metaphysical and philosophical concept. It must rather be seen and understood as an object of religious knowledge and of the truest and deepest mystical experience. It must also be seen as "Spirit", which is will, intelligence, thought and activity: it is the living Spirit which manifests itself in the universe and in the heart of every man. For the

<sup>2</sup> D. T. Suzuki, *Outlines of Mahâyâna Buddhism*, ch. ix.

Mahayanists<sup>3</sup> (partisans of the Great Vehicle), it possesses countless virtues and "merits", it is perfect and absolute intelligence, and it cannot be understood outside the eternal "vow" to lead the whole of humanity to enlightenment. It is also the inexhaustible source of love and mercy, but the human mind in its ordinary activity remains incapable of knowing it perfectly; only mystical knowledge makes it accessible. Let us now listen to what the *Avatamsakasutra* says of it:

Free of impurity and of desire, It is serenity and It is eternal: this is the "One". Its liberty and spontaneity are inaccessible to the human spirit and so is Its spiritual presence in the universe. It is capable of creating all things...

Very often the transcendent, ineffable and inexpressible character of the Absolute Reality are stressed, contrary to Christianity which, recognizing God as transcendent, also attributes to Him "in an infinite manner and degree" the attributes of humanity. Buddhism refuses to define in any way what the Absolute is: it prefers the way of negative expression and I wonder if we really have the right to reproach it for this. For the great masters of Buddhism and Zen<sup>4</sup> in particular, I think one can affirm without the least exaggeration that they see the infinity of the Absolute too clearly to presume to give it a name. They know better than we the powerlessness of human language, which is only made for expressing the realities of this world. For them, the final Reality cannot be thought and nothing can be said about it. This Reality is not known in the way other things are known, but that does not mean that it does not exist. Let us see what Scripture says on understanding this Absolute:

O Ananda, It is invisible: one could never see It with one's eyes.  
O Ananda, It is inexpressible, one could not hear It with one's ears... unless one heard It by faith. The "Absolute Meaning" is to be attained by faith.... The nature of Buddha, which is the object of the knowledge of the Omniscients, must be considered as inconceivable.

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<sup>3</sup> The distinction between Hinayana (the Small Vehicle) and Mahayana (the Great Vehicle) is rather late, and is due to the partisans of the Great Vehicle. They claimed to have rediscovered the teaching and spirit of the founder of Buddhism, and had a very sincere desire to lead the whole of humanity towards Enlightenment. For them, the Small Vehicle with its extreme monasticism had closed the way to most men. The Great Vehicle transports the whole of humanity to the opposite bank. The names "Small Vehicle" and "Great Vehicle" were intended to bring out this difference in their conception of the Master's teaching.

<sup>4</sup> Zen is a form of meditation peculiar to Buddhism. It is also a Buddhist sect which arose in China under the influence of an Indian monk, Bodhidharma (said to have arrived in China c. 520), but was greatly influenced and given a precise doctrine by its sixth patriarch, Houei-Neng (d. 713).



vable by those having knowledge only through their body [that is: by those who have not yet learned to go beyond the mode of discursive knowledge].... The nature of Buddha is not the object of worldly science and knowledge.

For the Buddhist, the very nature of the Real forbids all mental representation, all forms of attribution. I will not go so far as to make my own the words of Robert Linssen: "The eloquence of our learned theologians, who on this subject deliver themselves of endless talk, is really nothing short of spiritual swindle: its gravity will not escape those who are a little alert"! Nevertheless, I am convinced that everyone who knows a little of the position of the Buddhists is capable of grasping the deep and well-founded reason for such an attitude. I am tempted to say that it seems more philosophical and more true than that of Christianity. The modesty of Buddhist terminology in treating of the Absolute certainly comes from a very sincere regard for the truth. The Absolute is the object of mystical experience on a level and in a dimension surpassing that in which human realities are experienced: should we be allowed to distort it by trying to express it?

Those who speak of It do not know It;  
Those who know It do not speak of It.

It has been said that Christian mystics are often closer to the Buddhist Masters than they are to the rest of Christianity. If we listen to them when they speak of their experience of God and of the supernatural world, we are certainly obliged to recognize that they are telling us above all how impossible they find it to explain their experience, though it is so true and so deep. As Angela of Foligno says:

What my soul sees can neither be conceived by thought nor expressed by word. I see nothing and I see all. The more this infinite good is seen in the darkness, the more sure it is, and the more it exceeds all.... When the soul sees the divine power, the divine wisdom and the divine will, as has happened to me in a marvellous way, this seems less than "darkness".... What I see is an all; the rest seems only parts....

And Fr Garrigou-Lagrange writes:

The Godhead or inner life of God infinitely surpasses every image of the senses and every idea of the mind, created or creatable. To enable us to see It "as It is", the Godhead would have to show Itself without any intermediary.

Are not the mystics the ones who see the eternal Reality without any intermediary? This is what we find expressed by the masters of Buddhism and Zen. A mystic like Krishnamurti speaks for them in an almost identical manner:

The more we understand the powerlessness of all thought to show us the uncreated and infinite light, the more this light appears to us inaccessible and obscure, not with an obscurity below the mind, like that of matter, but with a trans-luminous obscurity, that of the Supreme Truth, which is too unintelligible for us.

Among the various ways of expressing the nature of the Absolute, the final Truth, Buddhism seems to have a rather marked preference for the word "vacuity".<sup>5</sup> Such terminology is very disconcerting for minds that have been formed on Western philosophy. They love palpable realities and need symbols in order to express abstractions—well or badly. The Buddhist concept of vacuity, we must admit, is poles apart from the concepts of the Western mind. It would seem simple enough to translate the word by "absence" or "nothingness". Unfortunately, in the context, these are perhaps the worst possible translations that could be given. The emptiness or vacuity of Buddhism, when the word is used to designate the transcendental Reality, could be translated more correctly by "transcendental character". It means that the Absolute does not possess any attribute whatsoever that permits us to concretize It, nor is there any possibility of symbolizing It. Asvaghosha<sup>6</sup> explains this by saying that we must avoid thinking "nothingness" when we speak of vacuity; we must avoid thinking "someone" or "something" in relation to someone or something else. This is how "Reality" must be thought of. Buddhist teachers even go so far as to say that the supreme Reality does not come under the notion of being, any more than It comes under the notion of non-being. It is of another order and must be known by another mode of knowledge outside all relation with the phenomenal world. There is nothing more real or more positively true than this "vacuity".

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<sup>5</sup> The word "vacuity", "Sunnyata" in Sanskrit, is used in different senses. It often signifies the inconsistency of things that do not exist in themselves. Here, on the contrary, it signifies all that is most real but that is on a level unattainable by our mind in its ordinary activity. "The impossible to conceive, the ineffable, the Transcendent".

<sup>6</sup> Asvaghosha, *The Awakening of Faith*, translated into English and commented on by Yoshido S. Hakeda.

## THE WAY TO ENLIGHTENMENT

How then will man be able to claim knowledge of this absolute Reality, and by what means will he be able to become "one" with It? Buddhism tells us that it is by an experience that is intransmissible and incomprehensible by the normal process of the intellect. Only minds and hearts that have passed through a long purification are capable of this vision, this "religious intuition". But every man can reach it sooner or later, for in the depths of every human being there exists a germ of Buddhicity, a participation in the nature of this universal and transcendental Reality: a connaturality which is also a potentiality waiting for fulfilment.<sup>7</sup> The "self" that Buddhism denies corresponds with the "old man" of the New Testament. Buddhism in no way denies what I would call a "transcendental soul" comparable to that "image of God" of which Holy Scripture tells us. This transcendental soul is darkened for the time being by ignorance (sin), but it remains capable of freeing itself because it is darkened only in action and not in its nature.<sup>8</sup> Once it is set free it knows without a shadow of ignorance this Reality in which it participates; and there is now nothing to prevent a union that even surpasses contemplation, a union in which the soul cannot even have the feeling of union (which is the sign that union is still imperfect). This is the Mahayanist theory of Dharmakaya and Tathagatagarbha (the nature of Buddha and the participation of every human being in this nature).

Christian mystics speak of "disappearing into God", the soul being engulfed in Him. These expressions are certainly not without value, but the Buddhist goes much further. Whereas the Christian continues to try to describe a very intimate relationship with his God, the Buddhist does not speak of personality in the sense in which we use the word. He claims to go beyond the level of relationship with the Absolute, however close it may be. For him there is identification, total absorption into the supreme Reality, becoming truly "one" in the strongest sense of the word. D. T. Suzuki, whom I mentioned above, had a long friendship with Thomas Merton and their correspondence deals especially with mystical questions. In one of

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<sup>7</sup> See note 1.

<sup>8</sup> Buddhists, unlike Christians, refuse to believe that the nature of man is vitiated by ignorance (i.e. sin) and that it is necessary to receive salvation from a Saviour. Buddha is only a man like other men, who succeeded before us but is not even thought to have been the first. His role is not to save the world but only to show the way of Enlightenment. If Christianity is the model of "faith which leans on a strength exterior to man", Buddhism is the model of "faith by one's own strength".



his letters he writes that he is in full agreement with Merton on many points but cannot understand this union of the Christian mystic with God "in which one remains on the level of personal relationship".

Whereas the Christian mystic must turn and go towards God, the Buddhist attitude is quite different. It must be acknowledged that Buddhism has a strong tendency to pantheism (although it rejects the term), and teaches that the final Reality is none other than my own deep nature, since by my "transcendental self" I really participate in the Absolute. All I have to do is purify myself; then perfect knowledge, perfect unity will be realized. It is for this reason that Enlightenment is sometimes called "revelation and discovery of one's own nature"; but knowing one's own nature brings at the same time direct, immediate and intuitive vision of the ultimate Reality in its totality. From this unitive vision there derives a state of absolute freedom, and the mystic penetrates into the depths of pure love where it becomes possible for him to understand in all clarity the bond between passing things and the supreme Reality. The One Enlightened becomes himself the personification of Love, because on this level will, knowledge and action are but one.

People speak of Buddhism as having a "natural mysticism", and are willing to agree that it gives a direct experience of Reality and a "psychic" contact with absolute Being. Of course, they hasten to distinguish it from "supernatural" mysticism which depends on grace. But does grace exist only for those who claim to have it? Is it only those who know that they are "in the order of grace" who have the privilege of enjoying it?

#### WHAT IS ENLIGHTENMENT?

We are by nature inclined to expect mystical experience to provide a kind of revelation of something hidden, a discovery (for the world) of the Truth that is inaccessible by every other means. We should like to ask: "Does this mystic really possess the Truth? Is his mysticism perhaps only a dream? If it is not a dream, what truth can we expect from him?" However, all these questions are likely to falsify the problem. If a soul has this experience it remains personal to it, and all it can do is invite us to have the same experience. It is a personal and intransmissible vision. That there exist no detailed accounts of the Enlightenment of the Buddha or the experiences of the Buddhist mystics does not in any way weaken the truth of their vision.

As seen by the Great Vehicle, Enlightenment is by no means a negative thing. In its positive reality it is far from consisting in the extinction of the aspirations of the human heart. Quite the contrary: it should be seen as the fulfilment and perfection of life. Religious experience, especially in Zen, is not a purely intellectual process. While the value of the intellect is not denied, it must not be allowed to stifle the vital current which rises from the depths of the soul. There exists a higher and nobler faculty (I am tempted to say "more supernatural") and it is this that must grasp the nature of the interior being where the combat between the finite and the infinite takes place. Mahayanist mysticism and Zen are a reaction against rationalism and lofty metaphysical discussion, the smugness of ethical observances and the contemplation of nothing more than the evanescence of temporal things (on which the Buddhism of the Small Vehicle had insisted too much, at the risk of forgetting the essentials of the doctrine). They claim that a true religious experience must necessarily transform the moral structure of the personality. The monastic life does not necessarily demand the austere practices of asceticism, but it does imply that all the spiritual powers of one's being are elevated to a sublime point.

Buddhism insists very much on knowledge, and Enlightenment could appear to the non-initiate as something intellectual rather than vital. But it must not be forgotten that we are dealing with a mode of knowledge in which all the faculties of man have their role to play. Thus it is a transformation of the whole being: it is the whole being that has to reach the other bank, eternal liberation.

If one examines the texts one risks being disappointed; they are singularly laconic when they speak about Enlightenment or religious experience, as far as its content is concerned. The mode of expression is negative, for words are likely to give us an idea that is quite the opposite of the reality. The *Digha-nikaya*<sup>9</sup> expresses itself as follows:

There is no longer any room here for the four elements: solidity, fluidity, energy and movement. The notions of length and breadth, of thick and thin, of good and bad, of Name and Form, are absolutely destroyed. One does not find here the notions of this world or the other, of coming, going or staying, of death or birth, nor does one find the objects of the senses.

We are dealing with a unique experience which has nothing in common with our world. The word the Scriptures use for this Enlightenment is

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<sup>9</sup> A text of the Little Vehicle.

"nirvana", which does not mean a state after death but a state of perfect union with the Absolute, to be realized in this world. We shall see how the *Udana* expresses its reality: one feels that all language falls short here, and the negative turn of expression will not surprise us:

O monks, there is a state not-born, not-become, not-conditioned, not-composed. If there were no such state which is not-born, not-become, not-conditioned, not-composed, there would be no possible evasion for that which is born, that which has become, that which is conditioned, that which is composed. Since there is such a state, there is an evasion of that which is born, that which has become, that which is conditioned, that which is composed.

Speaking of the state of Enlightenment, of ecstasy, the deepest rapture in the Absolute, the Buddha never defined it precisely. Here is a text in which he speaks of *samadhi* (deep meditation, but also the ecstatic state of the moment of Enlightenment), which he gives as the mark of the Enlightened, the omniscient, those who have become "one" with Reality:

The "place" where I went is extremely retired and deeply hidden. It is a degree that you cannot [yet] understand, only the Buddhas [those who have arrived at Enlightenment] are capable of it. *Samadhi* is a thing extremely difficult to understand. If one understands it [if one reaches such a state] the happiness and joy that one tastes cannot be expressed because there is no one capable of hearing it.<sup>10</sup>

In one of the most important Buddhist texts one finds an explanation of Enlightenment, or rather, of the state of heart of the one Enlightened. It insists on its unparalleled purity, joy and freshness, its perfect wisdom and understanding:

His heart is perfectly calm and peaceful, he remains in ecstasy. He knows the final joy and freshness, he no longer has any pains or sorrows. He possesses the wisdom that gives him an understanding of everything: this is deliverance from all ignorance. He knows all reality as it is in its depth, he has entered into the depth of the real. This is the deliverance of the great Light. He knows beings in the intimacy of their nature, and he has cut off all attachment to the things of this world. This is the deliverance taught by the straight and perfect Way.<sup>11</sup>

<sup>10</sup> A text in which Buddha teaches "*Samadhi*, the mark of the Buddhas" and the way to reach it.

<sup>11</sup> *Buddhawatangasaka-Mahāwaipula-Sūtra*.



Generally, when the texts speak about Enlightenment they simply give us the laconic statement: "... and he attained Enlightenment". They speak chiefly about light, perfect joy and the feeling of deliverance. The one Enlightened feels himself victorious and freed from all fear; he knows that henceforth he possesses the power of the universe. One feels that the Enlightened know and live an experience that is full of wonder, but they remain powerless to communicate it to others. Man, in the course of this rapture and this supramental experience, knows a new dimension at the very heart of the nature of the homogeneity of "pure Love-Intelligence". There, he discovers himself in the profound nature of what he has always been, what he is, and what he will be for all eternity. I believe that we can admit—I even think that we *must* admit—that the soul that experiences its own spirituality (i.e. its spiritual character) in the course of Buddhist ecstasy becomes most deeply and intimately conscious of the eternal, creating Spirit of God (even if the word is rejected); and that it becomes conscious of perceiving the domain of the Absolute, penetrating into it and abiding in it, like our most authentic Christian mystics. The soul is spiritual by nature, and it does not have to wait for an "exterior revelation" to become spiritual.

#### CONCLUSION

Let us call it natural mysticism if we want to, but if the Buddhist arrives at a "psycho-spiritual perception of the natural activity of God in the soul" (does God have a natural activity and another of a higher order, or are we making differences that are more subtle than real?), one must recognise that his mysticism is true and of great value. We must know this if we want to dialogue with Buddhists.

To conclude, I should like to give a few passages from a poem; I am convinced that, better than complicated explanations and theories, it will give an understanding of the wealth and sublimity of the experience of the Buddhist mystics and the sentiment of perfect happiness that becomes their lot for ever.<sup>12</sup>

Abide in this! Live only in this!  
 Efface thyself..  
 And may thy soul radiate with His infinite light,  
 His supreme peace.

<sup>12</sup> "Dayalshanti Ghôse", a poem by Sam Tchen Kham Pa.

O sublime immortality, I am forever in thee!  
I am no longer different from thee!  
Thy joy fills all that remains of my soul...  
O life immense and limitless!  
Eternal and radiant splendour,  
thou art henceforth my only body,  
my only abode...  
I am the divinity of things beneath this thick veil  
of matter,  
I am the silent, anonymous flame  
which, ignored by all, shines though the darkness  
without.  
In the eternal spring of my infinite vision,  
there are no more veils, no more darkness,  
no more lights.  
The Infinite without name, the Eternal without attribute,  
these are my only abode, my only Natural State.  
It is from this Unique One  
that I see the infinite variety of beings  
melt into one common essence,  
as pure water is one with pure water,  
in the transluminous plenitude of an infinite Reality.  
I am forever transfigured  
and I transfigure all things  
in terms of the Eternal Light that I am.  
I am....  
I am for ever....  
What has been... what IS... what will be....

Our Christian mystics also speak sometimes of "deification" and they hope for the total absorption into God of their entire being. It must be carried towards its goal: the most intimate "I" of the soul must be elevated and remade in the perfect and faultless image of the Absolute. As contemplation becomes less imperfect, words disappear and the mystic discovers something; or rather, he becomes conscious of that Something (which always existed but which he did not grasp) which fills the emptiness with an omnipresence like that of the sun in the air. All that remains for him to do is to sink himself and lose himself totally in this Something. I believe it can be shown that Buddhist ecstasy is closer to this kind of mysticism than is sometimes admitted.

Buddha Images in Korea — (4)

# Amitabha in Legends

The following is the fourth of six articles on Buddha images in Korea. This article deals with legend associated with Amitabha. The writer is professor of history at Dongguk University.—ED.

By Ahn Kye-hyon



The Amitabha image wood, 272m high, 10th century, is dedicated in the Pusok-sa Temple.

The Buddha Amitabha dedicated in the Pusok-sa Temple was made early in the Koryo Dynasty in the 10th century. This is located in the Muryangsu-jon (無量壽殿), or the Infinite Life Sanctuary, a staple building in that temple. This is the sole clay-covered wood Buddhist image in Korea at present and a very precious one because of the excellent technique it reflects. His gracious face, expressing peacefulness and gentleness, reveals infinite charity. And yet he takes a seat in a dignified manner.

His right hand is moved forward across his right knee to touch the earth. This gesture is called the Chok-chil-in (觸地印) in Korean, or the Bhumi-sparsa-mudra in Sanskrit, that means the seal of calling the earth to witness the enlightenment.

The nimbus in the two forms of both a circle behind the face and a boat behind the body is made of wood. A circle is expressive of the wisdom of the Buddha, and boat is a conveyance to the peaceful absolute, the Nirvana. The border of the nimbus is formed in the shape of a flame for the sake of burning down sinful desires.

Legends concerning Amitabha of faith abound in Korea, too. Now, let us touch on some of them. The next are all the Korean legends in the seventh and eighth centuries during the Silla Dynasty period.

Living with his wife, Kwangdok (廣德) was engaged in making straw sandals in a village near the Punhwang-sa Temple (芬香寺) in the capital, now Kyongju. On the other hand, Omchang (榮昌), who had not married yet, worked in a farm at the foot of the Mt. Nam far from the capital. They had a warm friendship with each other in the last few years, since they had promised to be well trained for rebirth in the Pure Land.

One day Omchang heard Kwangdok talking outside the window, when the sun was setting behind the mountain.

"Mr. Omchang! I'm about going in the West. Are you still waiting for when the ripe moment comes? Come as soon as possible! I'll go before you."

So Omchang opened the window and looked about. But nobody was there. Only a golden gleam against an evening glow was going away from his abode. When he called on Kwangdok on the following day, Kwangdok had already died. And so Omchang cremated Kwangdok at

a sunny hill in the suburbs with the widow. On their way back, a desire to live with the charming widow cropped up in his mind.

They came to a man and wife at last. He, however, had scarcely caressed her buxom body in the nude at the first night, when she turned down his desire and gave him a sharp rebuke contrary to his expectation.

"I lived with Mr. Kwangdok all this while for 10 years or so. But I've been not deprived of my virginity. For all that, we were a devoted couple. Not a day passed but he sat straight up on the floor with his legs crossed to practice the Sixteen Meditations. And, so well did he prayed devotedly to the Buddha Amitabha in a loud voice that he could attain rebirth in the Western Paradise. However hard you may practice in such a readiness, it is difficult for you to attain rebirth, as if a fish climbed a tall tree to seek the water. Even now it's not too late. Don't desire to just after a woman from now on, please! I don't feel like making you to satisfy your desire."

He could not help being sensible to shame. Day after day, did he practice more earnestly and prayed to the Buddha Amitabha more devotedly from that time on. Afterward it went without saying that he was able to be reborn in the Pure Land at last.

Both Kwangdok and Omchang thought that the Bodhisattva Avalokitesvara (觀音菩薩) would be the last man to be disguised as a fair woman.

### Pious Men

The second legend as follows: Scores of pious men founded the Amitabha Society (彌陀會) at the Mita-sa Temple, located in Chinju down River Nam in Kyongsang-namdo. They made up their mind for the sake of prayer to the Buddha Amitabha for ten thousand days to attain rebirth in the western Paradise World. Kul-jin (具珍) was a member of the society.

Around that time, it was a great pleasure for Uknnyon (殷顯), who was a female servant, to go the temple with her master, Kul-jin. But Kul-jin became to be displeased with her as days went by. He, thereupon, told her to hulk so much grain that she had to work from early in the morning till late at night. Nevertheless, she did not bear a grudge against her master. She used to work hard day after day so that she could go to the temple as soon as possible.

It was always midnight when she would finish her du-

respects to her. All the members of the society were scared to death. After a while, she could attain rebirth in the Pure Land through the roof. According to tradition, the hole in the roof had remained until toward the end of the 14th century.

Still another legend: Pudok (夫得) and Pak-pak (朴朴) cut their hair together to become monks. And then they were practicing asceticism to be religiously awakened, as they were halfway up Mt. Paekwol (白月山) far from the nolsu capital, now Kyongju. One built his cell on the east side of the mountain, and the other on the west side.

One day someone was knocking on the door, when Pudok was about falling asleep late in the evening. He held the light out of the door. A little lovely woman was standing there. She looked like a woman no more than twenty-two or three.

"Can I stay overnight here? I've lost my way."

"I'm sorry. This place is a cell. Nobody else but me is here. Besides, there is only one room. A village lies at the foot of this mountain. Why don't you do down at a rapid pace, please!"

"Gracious me! I'm very tired. My feet are beginning to swell up. What's more, this land is quite new to me. If you have no other room, a barn will do as well."

He made up his mind to receive her earnest entreaty, at last. She had hardly come in his room when she went to sleep. He, however, sat straight up on the floor and chanted Buddhist scriptures. At midnight she awoke, and slowly took off all her clothes. The form of a little woman's fresh body, which he had not ever seen before, was dazzling to him.

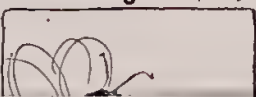
Nevertheless, he only tried to put himself to religious meditation facing the wall with his legs crossed on the floor. And then she said: "I want to share the bed with you. It's a pity that you should miss this golden opportunity."

She further began to roll in the bed, groaning with desire. And the more firmly he turned down her passionate requests, the more fervently she huddled to him in the nude to fascinate him. After a while, she asked him to help her bathe. He could not help hesitating, but he thought of such help as a just training for himself.

Closing his eyes, he washed her round shoulders, soft back, slender waist, and plump hips. In a short time, he felt her changing into a stone as cold as ice. When he opened his eyes, there was a big surprise waiting for him. The virgin had become a golden Avalokitesvara. And the dirty water in the tub was changing into golden perfume.

He closed his eyes again, and reverently clasped his hands in prayer to the Avalokitesvara. And when he opened his eyes, the Avalokitesvara was not in the tub. Only a golden gleam against a starry sky was going away from the cell. Afterwards he had no sooner bathed in the golden perfume than he was able to be enlightened and became the Buddha Maitreya. After that, Pak-pak was able to become the Buddha Amitabha by bathing in the same golden perfume.

### ANIMALogic by Mafiqor



## ers Try Market

June, quickly made Minister Kim the target of public criticism.

The price has now gone down to 1,740,000 won at the suggestion of the ministry.

There is no legislation empowering the ministry to control the price of cars. But,



## Sights and Sounds

## Kyongju -- II



By Barbara R. Minz

Although visitors to Kyongju really should start with the museum, Rachel and I didn't get there until Sunday morning, our last day there. It's somewhat useless trying to describe a museum collection, but let me mention just a few things that appeal to me and may appeal to you.

The museum collection is predominantly Silla work, of course, particularly that of Great Silla, the 8th to 10th centuries. The appreciation of pottery comes hard to me, and though I do admire Silla pots and roof tiles, I really like best the dynasty's stone statuary and carved relief figures. For a selection of these you need go no further than the museum's garden which is filled with Buddha figures, with whole and parts of stone lanterns, pagodas, and steles (including a double turtle base), with relief figures of the twelve zodiacal animal gods that usually surround tombs. There is even a little graveyard of seated, headless Buddha images — a symbolic graveyard, if you like.

In a side gallery, the proliferation of statuary and carving continues. My particular favorites are an extremely fierce head of a Vajrapani (a guardian figure) that glowers down on the innocent tourist, a doll-like trio that includes an Amitabha about five feet high with two Bodhisattvas each about three feet high who should be flanking the Amitabha but aren't (the Bodhisattvas, though out of proportion, have exceptionally sweet faces), a curly-maned, bug-eyed, standing lion carved in relief as part of a large granite block, and a very thin dragon that undulates his way up the gate pillar of an ancient tomb.

A few years ago I was pleased to be able to carry home rubbings of this dragon and of the apsaras from the great bronze bell, Emille. Today no such rubbings are allowed, by order of the Ministry of Culture. Though I can fully appreciate the ministry's point of view (ink rubbing does discolor stone) I'm still very glad that a rubbing of this graceful dragon now undulates along one of our walls.

For many visitors, the museum's *piece de resistance* is probably the spectacular gold crown that was excavated from a tomb in Kyongju and dates from the Old Silla period, the 5th to 6th centuries. On my second trip to Kyongju, I spent quite a while in the small building that houses the crown for I noticed that as one walks around the crown's enclosing glass case, the wooden floor vibrates causing the crown's many small round and leaf-shaped gold bangles to shimmer and glitter in the light — a most affecting sight.

The crown itself is different from the one in the Toksu Museum: this one features a pair of openwork gold wings, ornamented with very many round gold bangles, that rise from a gold net cap, a piece separate from an encircling headband decorated with antler and tree shapes — all of thin gold. A work of delicate barbarity.

There is a problem, however. It's nearly impossible to photograph the crown, as some of us would like to do. May I suggest a backdrop cloth for it — dark blue, perhaps — which would not only cut down the reflections in the glass case but also perhaps



A seated, headless Buddha image in Kyongju Museum's garden.

enhance the color of the crown?

We tore ourselves away from the museum with some reluctance since we had two things to do before catching our bus back to Taegu. The first was antique hunting. In the antique shops, beware. My general approach is that if a piece were really antique, it would probably be in the museum or would be far too expensive for me. It is possible to buy perfectly adequate reproductions, not that the sales clerk will volunteer the information that they're copies. I have been quite content with my copies of a monstrosity mask roof tile and a stoneware lamp. Don't forget to plan time enough to bargain about the price.

Our last stop was at the newly opened Kyongju House, an interesting place where, for 100 won admission, you may see Korean folk dances in the mornings and afternoons. Though the buildings were not quite finished, it's a good place for color photographs since besides the folk dancing, there are displays of costumes, a long swing, a girls' see-saw, and an open-air hall that seemed to be for inhaling Korean alcoholic drinks.

We had been walking through Kyongju this Sunday morning and had found the town remarkably easy to find our way around. But walking the streets of Kyongju is not, I regret to say, a pleasant experience for the foreign tourist: the children are among the most vociferous I have encountered anywhere in Korea.

I am not one to smile benignly upon small children who shout in my ear, "miguk saram!" "Hello, kojaengi!" or, once even, "miguk nom." At this last sally, I very nearly lost my temper and would have paddled that small child had he been in reach. Why should not foreign adults receive the same respect or even the same indifference that Korean adults usually receive from children? Especially in a town that hopes to be a center of international tourism?

I recall an incident from a trip my husband and I made to Cambodia in the winter of 1968. We were walking down one of the main streets in Phnom Penh when three small

school girls dressed in blue skirts and white blouses and carrying school bags appeared walking toward us. To our delighted surprise, they stopped in front of us, put down their school bags, and each solemnly shook hands with us saying "Bon jour, M'sieur" and "Bon jour, Madam." We could only return their handshakes somewhat limply and murmur "Bon jour" in return so pleasantly astonished were we. Finished with formalities, they picked up their school bags and went on their way. We wore wide smiles as they left us.

Tourists remember not only a country's magnificence of art or architecture; they also remember how they were treated, how they felt, well, how their *kibun* responded to the people they saw on the streets and dealt with in hotels, taxis, and shops. A bit of education is certainly necessary for the children of Kyongju.

When we arrived in front of the express bus station, I was pounced upon by a man who offered us a share-the-ride taxi to Taegu for only 300 won each (only 110 won more than the bus fare). We leaped at the chance and shared the ride with a perfectly silent Korean couple in the back seat. But once out on the highway, our driver, after telling the couple in Korean that he was going to talk to us, tried to inform me in broken English that 300 won was the wrong fare, that 500 won each would be better. I told him in quite loud Korean, loud enough to travel to the back seat, that it seemed to me that Koreans and Americans should pay the same price, no? He made another effort, but got nowhere so finally settled down to driving us with great rapidity to Taegu.

Note: normal taxi fare from Kyongju to Taegu is 1,500 won. I had been told previously, so that this share-the-ride trip which came to a total of 1,200 won was under that price — the fact that was probably bugging our driver. Actually, I probably would have tipped him had he proved to be a good driver and a nice character, but since he was neither, he got nothing more than the 600 won we owed him and no love lost on either side. By the way, we arrived in Taegu in plenty of time to catch our afternoon express train back to Seoul.

What finally to say about this trip to Kyongju and Pulguk-sa — a trip that took only a long weekend though it seems to have gone on for considerable length in this column. Kyongju is undoubtedly becoming or has already become something of a tourist trap. I cannot report a happy and soothed *kibun* as the result of being in the modern town except for memories of the lovely yogwan we stayed in and the charming kisaeng in and the charming kisaeng in and the charming kisaeng in. I can report a happy and soothed *kibun* as the result of seeing the Silla dynasty's magnificent art. It seems a pity that the modern town cannot somehow enhance the glory of its past rather than act as so great a contrast to it.

Nevertheless, I want to return to Kyongju once more for I have not yet fulfilled an ambition: to explore thoroughly Namsan mountain. I've read that such an exploration would take about a week with a guide to see all that is carved in the granite sides of the mountain. Well, another time.



### Prayers Major Activity

# Buddhist Monks Devote Lives in Simple Fashion

By Lee Kyung-sik

The daily routine of Korean Buddhist monks begins at three o'clock in the morning. At least this was so at the Popchu-sa Buddhist Temple in the mid-western province of Chungchong Namdo, which is one of the five largest Buddhist temples in Korea.

The early morning stillness in the depth of the Songni-san Mountain is broken by the sounds of a huge drum, a bulky bell, a wooden carp, and a metal plate called "Unban"

("Cloud Plate"), which are sounded in that order for the benefit of all living things in the universe.

The drum-beating is for the spread of Buddha's benevolence to all creatures on earth, the bell-sounding in supplication for peace for all souls in Heaven, the wooden carp-sounding for all living things in the water, and the "Cloud Plate" for all the feathered creatures in the sky.

As soon as the early morning shower is over, the monks, neatly dressed in gray

Buddhist robes, go to the main Taeungbo-jon (or "The Great Hall of Majesty and Treasure"), the Palsang-jon ("The Eight-Facet Hall"), and various other temples in the premises, and offer early morning mass and recite Kunggang-gyong sutra.

The morning mass is followed by an hour's reading of the Buddhist scriptures and then by another hour's "Unryok" ("Use of Physical Strength"), which consists mostly of policing-up of the temple buildings and premises.

Then begins the formal breakfast which the Buddhists call "Chogong," a strange word even among many Koreans. The monks sit in a line along the wall sides of the ondol floor in a large room. In front of each person are placed four brown wooden bowls on a clean white square piece of cloth, which vary in size in such a way that all the smaller ones fit into the largest one.

On the right hand side of the wooden bowls is placed a bundle of four different square cloth pieces and on top of the bundle is placed a dark cloth sheath containing a pair of brown wooden chopsticks and a wooden spoon.

A large tray with a number of small bowls containing hot pepper and soy bean sauce and vegetables is brought, one for every two persons. There is no meat of any kind because Buddhist monks do not eat meat because of the Buddhist principle against the killing of animals.

Presently, clean water is poured into the largest one of the four bowls in front of each person. Rice is served. Each person holds out his second largest bowl and rice is put into it. This is followed by the serving of vegetable (often bean sprouts and onions) broth which is poured into the third bowl.

After the serving of rice and broth is over, everyone holds his bowl of rice above his nose and chants sutra in ap-

preciation of Buddha's benevolence. The monks then begin to eat the food at the signal of a senior monk who sounds a bamboo instrument called "Chukpi."

Those who have finished their food wait until all the others finish theirs and then begin cleaning their rice and broth bowls and chopsticks and spoons at the signal of the bamboo "Chukpi" sound, using the water in the largest bowl. The four different square pieces of the clean, white cloth are used to dry the wet bowls.

The breakfast is followed by another prayer in which the Buddhist scriptural narrative is chanted shortly before the beginning of the morning class on sutra.

Before noon, rice is offered to Buddha in the main hall and other temples in the perimeter of the Popchu-sa. This is called "Maji." The rice-offering is done only once a day because Buddha is supposed to have only one meal a day. After the Maji, the monks have lunch, called "Ogong," which again is not a familiar word among laymen. And the whole process of the meal-time formality is repeated.

Towards the beginning of the evening repast, the drum, bell, wooden carp, and the cloud plate are sounded for the spread of benevolence of Buddha to all the creatures on earth, under the water, and in the air, and to the souls in Heaven.

There are various other activities in the premises of the Popchu-sa Temple during the day. One of them is the sutra chanting by a senior monk in front of the huge Maitreya statue towering 30 meters high.

Visitors come to the great image of the Maitreya and prostrate themselves before the granite pedestal of the image and pray for good health and fortune. A senior monk sits before the image and chants sutra passages for the visitors.

Another activity at the



The stillness on Songni-san Mountain is broken at three o'clock in the morning. The bell is sounded for the spread of Buddha's benevolence to all creatures in the universe.



"Sakto," a unique Buddhist shaving tool, is used in shaving a Buddhist monks' head. The blade is "sharper" than modern razor blades and folds into a wooden handle when not in use.



Visitors to the Popchu-sa Temple pray before the image of the Maitreya for health and good luck.

temple is the hair-shaving. Some monks, whose hair has grown, have it shaved by another monk. A unique Buddhist shaving tool called "Sakto" is used. Soap is applied to the hair and after a few minutes' waiting the shaving begins. The Sakto

potunity of being taught by leading Buddhist abbots of the country. The Buddhist priests at the Popchu-sa currently have this fortunate opportunity. It is the visit of Rev. Hyejong to the Popchu-sa Temple. Rev. Hyejong is the president-publisher of the

Songdok of the Silla Kingdom. The cauldron, it is said, was used to cook rice and vegetable broth when there were so many Buddhist monks in Popchu-sa Temple during the period. Now the large cooking pot is an object of worship among

Temple, according to records, was built in the 14th year of Silla dynasty's King Chulhung (553). They show that Uisin, the famous Buddhist priest, stayed at this temple with the sutra which he had brought from India on the back of a donkey.



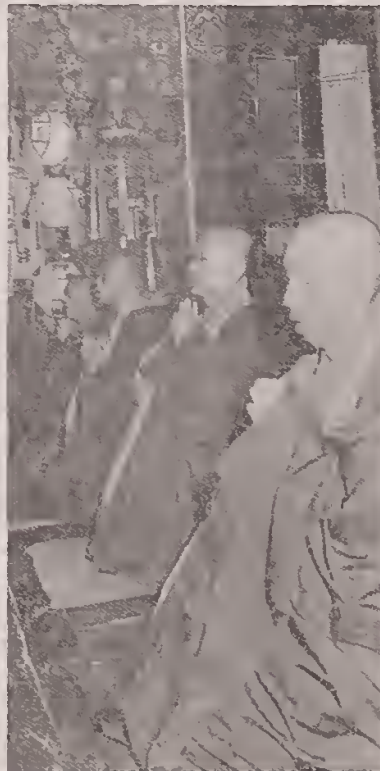


Visitors walk around a huge cast-iron cauldron and then throw coins into it for good luck. The iron pot was made in 720.



This towering 30-meter statue of the Maitreya at the Popchu-sa Temple is a place where visitors say their wishes before a senior monk.

**Korea Herald Photos  
By Jun Chang-woo**



Buddhist monks chant a scriptural narrative at a mass at the Popchu-sa Temple on Songni-san Mountain.

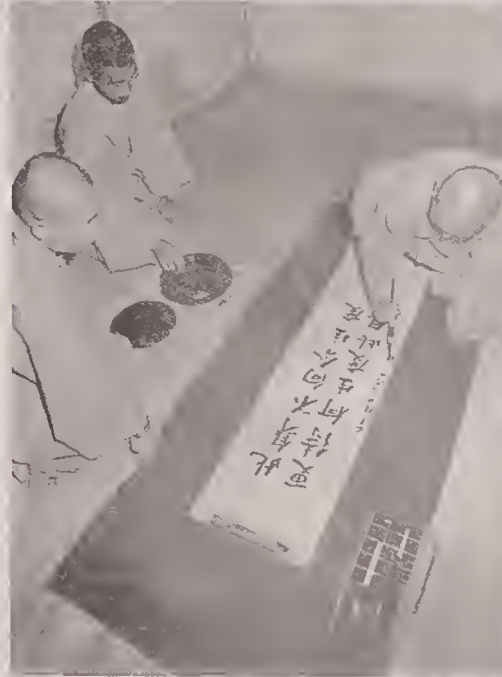
blade, in the word of some Monks, is sharper than ordinary razor blades and shaves cleaner and better.

There also is a calligraphy session in which the Buddhist monks practice brush-writing, using black Korean ink and a number of brushes of different sizes.

The calligraphy-practicing monks often have the op-

"Bulgyo Shinmun" ("The Buddhist Newspaper") and former secretary-general of the Korean Chogye Buddhist Order.

One of the attractions in the Pochu-sa Temple is a huge cast-iron cauldron which is about one and half meters tall and three meters in diameter. The iron pot was made in 720 during the reign of King



Rev. Hyejong, one of Korea's Buddhist leaders, teaches Buddhist monks at the Popchu-sa Temple brush-writing. Rev. Hyejong is the president-publisher of the "Korean Buddhist Newspaper."

visitors. They walk around the cauldron seven times and then throw coins into it, voicing their wishes. Legend has it that many childless women did the praying and gave birth to healthy sons and that some poor people became rich.

The Popchu-sa Buddhist

The head priest of the temple now is Rev. Chang I-du, the author of "The Sound of Winter Rain," which is an anthology of his poems. Rev. Chang is vice-president of the Buddhist Cultural Center and a member of the Korean Writers' Association.



A "Rice Spade" is used to scoop rice out of a cast-iron cooking pot. Rice is offered to Buddha once a day.

Formality characterizes the monks' breakfast at the Popchu-sa Buddhist Temple. The process which includes a self-bowl washing is repeated three times a day.





# Orientations

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**Cover.** Sainly images, or *santos*, make up the unique art form of the Philippines when it was a Spanish colony. Made by Filipino woodcarvers and sculptors from about 1565 to 1898, *santos* have become major collector's items in the Philippines,



although they are still adored as spiritual objects in average traditional households. Cover shows a 17th century image of one of the most loved *santos* figures, San Roque (St. Roch), protector from plagues and diseases. He is always represented holding a staff and flanked by an attendant and his pet dog.

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# Four Guardians of the Land of the Buddha

The four Lokapala (Devaraja) of ancient India became the T'ien Wang of the Chinese, the Shitenno of the Japanese and the Sach'onwang of the Koreans

**K**orea was run as a Confucian state from the fifteenth century until the Japanese occupation. Since almost a thousand years before the founding of the Yi dynasty in 1392 up to modern times, however, the main elements of religious thought (as distinguished from the purely ethical and social) have been Buddhist.

The Four Heavenly (or Celestial) Kings, colorful warriors constantly on watch against the enemies of Buddhism, are among the most arresting figures to be seen at temples

In Sanskrit the Four Heavenly Kings are known as *Lokapala*, guardians of the world, or *Devaraja*, celestial kings. They have been minor deities of the four points of the compass from ancient times, in Brahmanism and Indian folklore. Each king's role is to guard and defend a part of the world and a "realm of Buddha" in one of the four cardinal directions. They are very likely related to the "Twelve Directional Guardians;" to the "Twelve Guardian Generals" who sometimes accompany Yakushi Nyorai, Japan's version of the Buddha of Medicine; and to the twelve animals of the Oriental zodiac, who each guards a point of the compass and a period of the day.

In the Buddhist pantheon the Lokapalas rank somewhat below the Buddhas and bodhisattvas. Originally, at Bharhut and Sanchi, they stood guard at the doors of the stupas, these earliest examples of Buddhist artistic expression.

In some versions of the Lord (Gautama Siddhartha or the Sakyamuni) Buddha's history, the Lokapalas are said to have attended his birth; aided him, who was then young prince, when he escaped from the palace to seek



*Pulguk-sa, Kyongju, King of the South with his sword.*

enlightenment; and watched protectively over him throughout his earthly life.

In Korea they are known as *Sach'onwang*. Written in Hanggul, the name literally says "sa," four, "chon," heavenly and "wang," king. At a typical Korean Buddhist temple the Four Celestial Kings are easy to distinguish — by their number, location, dress, attitude, and attributes — from the many, sometimes-confusing, varieties of statues and paintings of buddhas and bodhisattvas, kings, disciples, and attendants found in the main hall and the various auxiliary shrines.

While it may be difficult for the uninitiated to tell a buddha from a bodhisattva, or to differentiate between an Amitabha, Sakyamuni, or Vairocana Buddha, it is relatively simple to identify the Four Heavenly Kings. They are usually located inside the second gate of the temple compound, which may be called simply *Ch'onwang-mun* ("Heavenly King Gate") or *Sach'onwang-mun*, or by some such name. As the visitor passes through the gate, which is really a small tile-roofed gate-building, he will see two kings in an enclosure on the left and another two on the right. They



While it may be difficult for the layman to distinguish a Buddha from a bodhisattva or to differentiate between an Amitabha, Sakyamuni or Vairocana Buddha, it is relatively simple to identify the Heavenly Kings by their number, location, attributes and dress

come in the form of individual paintings or of free-standing statues of wood or plaster. They are often twelve feet tall — sometimes taller.

In either form, the kings are depicted as vigorous, athletic knights painted in bright colors. They often wear a kilted kind of armor with separate breastplate, belly-piece, etc. over a garment that has long, full sleeves. Occasionally a light robe is draped over their armor.

They can be distinguished by their dress from the two "Guardian Kings of the Gate" (Sanskrit: *Dvarapala*; Hangeul: *Inwang*; Japanese: *Nio*), who are represented at Korean temples painted on two gate panels or, in some situations, as separate statues (in the Judgment Hall or in Silla stone or metal statuary) and at Japanese temples as two wooden images in a gate house. The *Sach'onwang* are knights whose armor resembles the Chinese leather cuirass worn through T'ang times and often covered with a flowing robe. The two gate guardian kings are bare-chested, scantily clothed (as if for wrestling), very muscular, belligerent in attitude, and often wielding an upraised club, sword, thunderbolt, or fist.

The Four Heavenly Kings' hair may be done up in a topknot or they may wear decorated crowns; two of the kings at Popchu Temple (in Songni-san, central Korea) wear winged helmets. Some depictions of them show them with a halo and many with a wispy drapery swirling around them. Since the Korean *Sach'onwang* defend the temple, the Buddha, and Buddhist law from inimical forces, they are shown symbolically trampling on demons.

Each has attributes peculiar to himself, which are fairly consistent from one temple to another. The King of the West (Virupaksha in Sanskrit) controls animals. His name in Chinese may be translated "far-seeing heavenly king" or "wide-eyed heavenly king." In one hand he holds — as an emblem of power — a small dragon (sometimes a snake), which coils around his arm and has a jewel in its mouth. In the other hand he has a jewel topped by a forked bolt of lightning. The jewel is said to represent a sari, or relic, of Gautama Buddha's cremated body.

The King of the North — whose name literally means "much hearing heavenly king" or "far-famed heavenly king" (Sanskrit: *Vaisravana*) — carries a white pagoda or stupa in his left hand and a long spear or trident, sometimes draped with a banner, in his right. Often shown with a dark complexion and a stern countenance, he personifies virtue.

The King of the South holds a large sword that symbolizes a plow. His name in Sanskrit is *Virudhaka* and, in Chinese, translates as "increase length heavenly king," "lord of growth," or "enlarges good heavenly king." According to one tradition, each guardian king stands for a season as well as a direction. The King of the South embodies Spring.

The King of the East (Sanskrit: *Dhritarastra*) is called, from the Chinese, "land-bearer," "protector of earth," or "uphold-the-nation heavenly king." He is

usually portrayed in Korea as a gentle, smiling, bearded man with a very white complexion, holding or playing a lute. He symbolizes autumn, the harvest, music, and dancing. He supposedly rules human beings through music.

In China, aside from "*T'ien Wang*," Heavenly Kings, the four guardians are also called the Diamond Kings. They can be seen as massive images carved into the walls of cave temples such as those at Mai-chi Shan or Lung-men. Originally they were placed at the four points of the compass around a stupa or around a group of Buddhist effigies. Since Ming times their statues have been positioned at the entrance to Buddhist temples, two on each side, or in the first building of the temple compound, two in an enclosure on each side. Their attributes and aspects are approximately the same as those of the Korean guardians described above. They hold: (West) reliquary jewel and dragon (or snake), (North) stupa and banner, (South) sword, and (East) lute. They are sometimes confused, or intermingled, with four somewhat similar Taoist divinities.

In Japan, they are called *Shitenno* (which is Japanese for "Four Heavenly Kings"). They also figure prominently in Japanese Buddhist art and history, having entered the country — from Korea — together with Buddhism in the sixth century. In the tale of a sixth-century incident, for example, the great historical figure Prince Shotoku, who is losing a battle, prays for success. He cuts down a tree, carves small images of the four kings, puts them in his topknot, and vows that if he defeats the enemy, he will honor the *Shitenno* by building a temple and a pagoda to them. Then he goes on to victory.

Prince Shotoku was as good as his word. Tradition has it that after the victory of 588 he established two temples dedicated to the four Celestial Guardians, both named *Shitenno-ji* (*-ji* is the Japanese suffix for temple), one at Tsu on Ise Bay, and a famous one at Osaka. The Osaka *Shitenno* Temple is believed to be the first one established by the imperial court at that period of renaissance; its founding date of 593 predates Horyu-ji Temple at Nara, the best-known of the period.

The Japanese *Shitenno*, like their counterparts in China and Korea, guard the four directions in the Land of Buddha and are often shown crushing demons and evil beasts underfoot or standing upon them as if on a pedestal. The earlier statues, such as those in Horyu-ji, show a sweet and serene aspect. Later, from about the eighth century, they began to appear in more active, even threatening, poses with fierce or angry expressions like those in *Kaidanin* at Todai-ji in Nara. They usually wear armor over a long-sleeved garment, like the Korean guardians, and have their hair in a topknot or wear a crown or helmet. Customarily they are located on platforms with the *nyorai* and *bosatsu* (the buddhas and

*Gentle, hoary king of the east with his lute.*







Early depictions of the guardian kings in Japan show them sweet and serene, but from about the eighth century they began to appear in agitated and often menacing poses — conforming to the Chinese and Korean representations of them

bodhisattvas).

Their attributes differ somewhat from those of the four kings in China or Korea. The most similar is Tamon Ten, King of the North, who carries a pagoda or stupa and a spear or scepter. Later, he achieved a separate additional identity as Bishamon Ten, one of the Seven Gods of Good Fortune popular in Japan. Jikoku Ten, King of the East, sometimes holds a sword. Komoku Ten, King of the West, holds a lance or sometimes a writing brush. Zocho Ten, King of the South, like the Korean, carries a sword. He is supposed to destroy evil and mete out good.

The Four Heavenly Kings are also seen, individually or in a group, in paintings and bas-relief elsewhere in a temple. In Korean temple buildings there usually are *pul* and *posal* (buddha and bodhisattva) paintings on the wall behind the statues on the altar or on the side walls. Some of these are large, crowded paintings wherein all manner of buddhas, bodhisattvas, judges, kings, and attendants are shown. The *Sach'onwang* are also there — protecting the assembly. They are likely to be at the corners, separately or in pairs. To make sure, the viewer needs to search for the objects they are holding: the lute, the sword, the pagoda and the spear, and the dragon and the jewel. In this setting they usually look a little more fierce than the other figures and may have more vivid complexions; one could be red, another dark, for example.

The *Sach'onwang* are often sculpted into panels on Korean stoneworks such as in pagodas and lanterns on the temple grounds. In Sokkuram Grotto near Kyongju, the narrow central aisle just in front of the domed room housing the Sakyamuni Buddha has, on each side, two figures of the deva kings carved in relief.

Two Korean temples in particular are associated with the Four Celestial Kings although the buildings on the sites have long since disappeared. According to tradition both were founded by King Kunmu of the Silla, who completed the work of unifying the three kingdoms of the Korean peninsula which his father, King Muyol, started. One is in Kyongju and called the Temple of the Four Heavenly Kings, or *Sach'onwang-sa* (*sa* being the Korean suffix for temple). Built in 679, the temple is in ruins. In fact, nothing is left of the structure except some foundation stones and the remnant of a glazed tile on which there is an unusually fine carving in relief of one of the four guardian kings. In a style resembling the guardian statues (c. 5th-8th centuries A.D.) at Lungmen, Horian, China, this king is shown sitting on two demons. He is wearing Chinese-type armor. Four such tiles, each depicting one of the kings, must have been mounted on the four walls of a now-gone pagoda at *Sach'onwang-sa*.

The other temple is located 20 miles southeast of Kyongju on the coast of the Japan Sea. Two huge pagodas remain on the site of the Kamun Temple, or Kamun-sa, completed there in 682 by King Sinmun a year after the death of his father, Munmu. During restoration work on the western pagoda in 1960, a bronze sarira case

was found with a small bronze deva king on each side. These figures, too, are armored and are executed skillfully in careful detail. They show T'ang Chinese influence. Both the tile and the little statues are now in the National Museum in Seoul.

Popchu-sa, a temple in Songni-san, central Korea, previously mentioned, has outstanding individual *Sach'onwang* statues. Tongdo Temple, near Pusan, also has good examples. At Haein-sa, west of Taegu, there are excellent paintings of the heavenly kings, somewhat faded, but interesting. And, just recently, as part of the government's program of restoration at Pulguk Temple, in Kyongju, a *Sach'onwang*-mun gate house was constructed with huge figures of the four kings.

Although the museums in Seoul and Kyongju have various *Sach'onwang* artifacts of true artistic merit, it is undoubtedly at the temples that the Four Heavenly Kings should be sought out. There, one can most fully comprehend and appreciate these dynamic and colorful Korean protectors of the Buddha, the law, and the temple.

(Below) *King of the North holds banner-wrapped spear and pagoda.* (Facing page) *King of the West holds a dragon.*









Dialogue: The Key to Understanding Other Religions by Donald K.

Swearer, Philadelphia: Westminster Press, 1977. 174 pp. \$4.95 (soft).

Comparative religion is a prickly subject for Christians. To do justice to the good, the true and the beautiful in other faiths runs the risk of relativism. But to stand firm for the imperatives of the Christian absolutes <sup>Can slide to)</sup> ~~slides~~ <sup>Sometimes</sup> easily into iconoclasm. Professor Swearer escapes the pitfalls better than most perhaps because he avoids generalities and caricatures by focusing on a clearly defined model: an encounter between Theravada Buddhism as found in Thailand, and the classic Christian faith of the Pauline epistles.

He chooses dialogue as preferable to other contemporary methods of religious inter-relation such as William Hocking's principle of cooperation with all religions as essentially one, or Hendrik Kraemer's opposing insistence on the absolute discontinuity of Christianity and non-Christian beliefs, or R.C. Zaehner's mediating position which finds parallels of truth in all religions but claims a supreme role for Christianity as the fulfillment of truth in all faiths.

Dialogue, as Swearer practices it, is open, personal encounter without pejorative criticism and without loss of commitment to one's own beliefs. Its aim is not evangelism (though evangelists would surely agree that it is an important prerequisite to evangelism). Neither is it a surrender to syncretism. Rather, it is a path toward "deeper appreciation of one's own ~~faith~~ tradition through appreciation of another". With this in mind, the author compares Buddhist and Christian teaching on five major themes: attitude to the world; the

meaning of persons, the relationship between faith and works, the path to freedom, and tensions between universality and exclusiveness in religious communities.

↓ Rejecting the stereotype that Buddhism is world-denying and Christianity world-affirming, he finds (contrary to Durkheim) that neither of the two is so culture-bound by its stake in social stability that it cannot transcend culture and criticize it. But there is this difference in attitude: Christianity says the world is good because God made it; Buddhism finds it unsatisfactory because man tries to get out of it something which it cannot give.

~~Summaries do not do justice to the in-depth discussion of the dialogue, but~~ Likewise in the Buddhist and Christian teachings on self-identity, <sup>he discovers</sup> there emerges <sup>realization</sup> in both a discovery of the inherent polarity of human nature. There is the old/new creation in Paul, and the self/not-self (anatta) in Theravada Buddhism. But Buddhism, unlike Christianity, tends to deny the existence of the ego as an underlying substructure of physical and mental life. Nevertheless <sup>he feels that the Buddhist</sup> ~~is~~ conviction that the "emptying of self" is not a negative but a positive transformation of identity <sup>and that can</sup> contribute to better appreciation of the strong strain of self-denial that runs through Biblical descriptions of the Christian life.

∩ There are differences, also, in Buddhist and Christian descriptions of freedom. The Buddhist way, in general, is liberation by non-attachment and through meditation. Christianity preaches freedom by grace through involvement--the way of the cross. But ~~the anti-thesis, as this book warns,~~ should not be allowed to obscure the fact that in both religions freedom is to be fulfilled in selfless <sup>and</sup> service, as the dialogue points out, ~~and~~ activity-obsessed Protestants <sup>^</sup>



might well find deepened dimensions of inner freedom through Christian forms of "insight meditation".

The concluding chapter is an unusually effective turn-about. It asks Thailand's "most creative monastic mind", Bhikku Buddhadasa, for an assessment of Christianity from a Buddhist viewpoint. The ~~guy~~ good monk sometimes misses the mark but even so gives us the rare, often surprising and always enlightening gift of seeing ourselves as others see us.

Donald Swearer, who has had extensive experience in Thailand and now teaches religion at Swarthmore, describes his own position as being nearer Augustine than Aquinas, and Tillich than Barth. His understanding of ~~truth~~ truth is as "relational" and non-propositional. Very rarely does he venture to say someone is wrong. This has the advantage of avoiding the kind of premature confrontation that prevents dialogue from deepening into mutual understanding. It lends itself to friendly, courteous relations between good Buddhists and good Christians. But it <sup>may</sup> ~~tempt~~ tempt good religious people to evade the all-important issue of ultimate, obstinate difference between good and evil, true and false, not only in the encounter with another religion but within one's own.

Yet no book should be required to deal with everything. The author's insights into <sup>southern</sup> Buddhist truth at its best, his intriguing comparisons, his concern for mutual respect without ~~any~~ loss of personal faith, and his advice on methods and conditions in dialogue are enough to make this volume an <sup>important</sup> ~~indispensable~~ tool for anyone, Christian or not, who takes the encounter of religions seriously.

-- Samuel Hugh Moffett  
Seoul, Korea  
Presbyterian Theological Seminary



# Thoughts of The Times

Richard Rutt  
May 6, 1971

By Richard Rutt



Buddhists often seem to the Westerner to have developed a mind-bending method of using language. Koans are notorious. To some Westerners they are fascinating, to others they are merely jokes. "The sound of one hand clapping" is said, lightly, to be the place at which the Westerner is held up on the way to enlightenment.

On the other hand there are Westerners who have left the Christian church because they feel that Buddhist ways of talking are more satisfying. Often, without realizing what they are doing, such people are taking refuge in the exotic quality of Buddhist writings — relishing the imagery of Indian bamboos rather than Palestinian sheep.

People from both sides of the world, who profess no faith with conviction, have a simpler view of the way religious people talk. They say that all religious talk is an attempt to have your cake and eat it, that there is little or nothing to choose between the koans of China and the parables of the Bible. So far as language is concerned, such people are right.

The Western tradition of theology has tried harder and harder, as the centuries progressed, to reduce religious talk to rational, logical statements. The effort has ended in disaster. The mediaeval schoolmen carried the process a long way, and the Protestant reformation took it a step further, by reducing the analogical content of theology.

Then the progress of science seemed to present a challenge that had to be met on its own grounds, experience and logic. Today most churches are involved in a secularization of faith that ends logically in no-faith. The process turns out to be destructive if it is not counterbalanced by a mystical strain.

Few Christian churches today do not feel the strength of the counterbalance in what is variously called the "charismatic" or "pentecostal" movement. (Neither name is really satisfactory.)

The practices of this movement attract attention because they have sensational appeal; but one needs make no judgment about the value of "charismatic" activities in order to recognize that the non-logical elements in the movement are a necessary corrective to an over-rationalized theology in the main streams of church life.

Buddhists, "charismatic Christians," followers of Subud, and others whose religion involves anything that can be classed, however loosely, as "ecstatic," may object if anyone says that they all share the same experience (though I suspect that they do); nevertheless, they are all one in believing that religion cannot be secularized

ists should manage to synthesize life it would still be emptiness. Their faith is unshakeable.

Faith in nothing is naturally unshakeable. But what growing boy has not pondered on the impossibility of thinking about "nothing?" One either treats "nothing" as something one can think about, in which case it is not nothing; or, because nothing is not-being, one cannot think about it, and if one succeeds in the effort for a while one partakes of extinction. Such exercises tend to be called philosophy, and there are plenty of classic discussions of them.

Most orthodox Christians assume that their scriptures, rugged in the use of concrete Hebrew expressions, subtle but logical in the use of Greek expressions, are above and beyond philosophy.

The Protestant insistence that everyone should read the scriptures, and the outmoded Roman Catholic idea that untrained minds need a guide through the scriptures, have both contributed to the idea that the Bible is easy to understand. But is this true? Is it easy to understand a statement like "Eternal life is to know...?"

There is a great deal about knowing in the Bible; and it all begins with emptiness on the first page of Genesis. The Bible is full of koan-like statements: "before I formed thee in the womb I knew thee." ("What was the shape of your original face?" says the koan.) "Peace that passes understanding" ("Mahayana is above words and thought"); "that listening they may not understand" (Listening one can never understand; to understand one must see sound).

It does not matter so much that we can discover near parallels in detail between the Christian scripture and the Buddhist koan, as that both use the same kind of language, even though their imagery is different. Both seek to transcend rational speech.

The New Testament in particular is a mind-irritant. The Beatitudes are harder than paradoxes. It has been not unfairly said that the "one verse of scripture no denomination has taken seriously is the one about selling everything and giving it away — and then pointed out that if everybody did that society would be ground to a halt. It is not possible, it seems, to take the Bible seriously.

One theologian friend of mine says that most of the gospel precepts are impracticable, but not impractical. Or perhaps he said it the other way round, because he once wrote "Christian orthodoxy insists on coming firmly and uncompromisingly with both feet on both sides of the fence." No Buddhist koan-maker could have done better — though my friend was talking about the Biblical doctrine of grace and free will.

A mere paradox is capable of logical solution. Religious



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been fazed by the technologi-  
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than it is. As a result much  
religious controversy is super-  
ficial and sterile. In the  
end the apologist wishes he  
had kept silent.

\* \* \*  
Rt. Rev. Rutt is Anglican  
bishop of the diocese of  
Tacjon.

### New Peking Move

# Revival of Unions Downgrades Politics

by Charles R. Smith

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# Buddhism (3)

## The Dharma: the Buddhist law 法의 법칙

Main ideas: ① Transmigration of souls = "the great ocean of birth + death" 생사 대해설

② Karma (과업법칙) : merit or demerit acquired by life

③ Four Noble Truths (사진리)

a. Misery (고진리) - existence is misery.

b. Thrust, desire (후진리) - misery comes from desire.

c. Extinction (멸진리) - to end misery, end desire.

d. The Path (도진리) - there is a way to extinction of desire.

④ The Eight-fold Noble Path: right views      right occupation  
right aims      right effort  
right speech      right contemplation  
right action      right concentration.

not important in Korean Buddhism

⑤ Six Ways (the other side of ocean of existence + misery)

Charity

Energy

Discipline (p. 69) - Giving, Moral precept, Meditation

Morality

Contemplation

Energy, Meditation, Wisdom

Patience

Wisdom

(from the Yogacara school of Mahayana)

⑥ Ten Commandments (십계) - but only first 5 for laymen

1. Do not kill any living thing
2. Do not steal
3. Do not commit impurity
4. Do not lie
5. Do not drink wine

6. Do not eat flesh
7. Do not take part in singing, dancing, theatrical performance
8. No flowers or perfumes for adornment
9. Do not sit on high, broad bed or couch
10. No gold or silver or jewels

## 2. Moral self control

3. Meditation - Dhyana (선) 禪. In highest form, ecstatic trance, absolute indifference.

One of major divisions of the sects - but in practice, little survives in Korean Buddhism (unlike Japan's Zen)

"a desperate attempt to thrust oneself away into nothingness" says Trullinger. p. 28.

## Buddhist saints:

Ananda (아난존자) - Buddha's personal beloved attendant - 2nd patriarch

Kasyapa (가섭존자) - aged, 1st patriarch

Asvaghosa (아사명)

Nagarjuna (공슈)

14 first patriarchs - at Sakkulana.

usually a Buddha's right-hand among Buddhists and those



In Korea Amida Buddha (not historical) displaces the historical (Sakyamuni) 아미타불

Admits the belief into the 9 stages of the Blissful Paradise of the West (극락구품, 서방극락세계) or Pure land (정토)

(A favorite picture in any large Korean temple)

This appeals far more than Nirvan - though doctrinally inferior

Most popular Korean Buddhas

1. Amida

2. Sakyamuni

3. Miryok Tosak (미륵보살) the coming Buddha

4. Ji-jung Posal (지장) (Jizo in Japan) - occupies central position in chapels for some of the dead, surrounded by his "Ten Kings of Hell" - pictured with the ten hells [In Jpn picture of dead children.]

5. Kwan-sei-um Posal (관세음) [Avalokitesvara] (Kwan-yin - goddess of mercy) Meke in Korea.

6. Tae-sei-ji Posal (대세지) [Mahasthana Prajñapti]

} often to left & right of Amida or Sakyamuni at high altar.

7. Munsu (문수) [Mandjusi] - rides a tiger

8. To hyon (보현) - rides on elephant.

Famous Monks

6 Buddhist Korea monks made pilgrimages through China to India in latter part of 7<sup>th</sup> c. A.D. - p 35.

Two Chulking (지공) - he who points to the void Master of India came to Korea 14<sup>th</sup> c. A.D.

Minkak (무학) - court chaplain to Yi-Tae-jo, founder of Y. dynasty.

Na-ong (라공) - court chaplain to King-nun Wang (공민왕) last of Koryu.

Most popular literature - The Lotus sutra. (as in Nichiren, Japan)

Temple arrangement Central shrine. ① If named Temple of Supreme Bliss (극락전) - Amida - Kwanseum - Tae-sei-ji

② If Temple of the Great Hero (대웅전: 大雄殿...) Sakyamuni - Hanin Kwannon - Po-han Posaesaji

or others, including Yakse-yeroni (the healing Buddha - with white face).

Populace - Sakyamuni - Pleasure - Vairochana - ~~back~~ - Losaha

Chul song Noh (칠성노) 7

Sam-sin (산신)

Unsan saint (동성인)

Many Boli - of Buddha - Had he been a Buddha, he could have been one of Korea's greatest saints p 45.

What a Christian Evangelist, working among Chinese, ought to know about Buddhism.

The Chinese culture and thinking is to a great extent influenced by Buddhism, even if the Buddhism in some cases is considerably mixed up with other religious elements, taoism, old animism etc. Everybody who endeavours to bring the Christian Gospel to the Chinese ought to know the fundamentals of Buddhism. And those to try to approach the Buddhist priests or the intellectual Buddhist laymen, should try to learn as much as possible about the Buddhist thought.

Sometimes Christian workers have tried to get contact with Buddhists in order to share with them the precious values of the Christian faith and life, but have had the disappointing experience, that their Buddhist friends did not understand, what they were aiming at, just as the Christian workers themselves did not understand the meaning of the terms, which the Buddhists used, or the lines of thought they expressed.

Each religion has its own keyhole, and it is necessary to have the right key, which fits into the keyhole, else you will never see the door be opened to you. Let us therefore shortly mention, what a Christian evangelist among Chinese ought to know about the fundamental ideas of Mahayana Buddhism.

I. The Buddhist concept of the universe.

The Buddhist scripture Chu She Lun (俱舍論) says that the world in which we are living has Mount Sumeru (須彌山) as its centre. This mountain is surrounded by water, rising above it to a height of 84,000 yu hsun (5 million miles) and going the same distance into the depth under the water. Around the mountain there are four continents, among which the southern one (南瞻部洲) is the world, where we live. On the mountain there are 28 heavens, under the mountain there are 18 great hells.

This world of four continents surrounding Mt. Sumeru represents one world (cosmos, 一四天下). 1000 worlds like this make up one "small thousand world", a small chiliocosm (小千世界). 1000 small chiliocosms make one medium chiliocosm (中千世界) and thousand medium ones make the great chiliocosm, "the universe of the three kinds of Chiliocosmos" (三千大千世界).

In this universe (娑婆世界) there is no peace, because all living beings within the universe constantly encounter suffering. In addition to that fact, this universe is not permanent but constantly changing. There are cyclic courses of evolution and involution, in each course there are four stages: coming into existence (成), existing (住), destruction (壞) and disappearance (空).

Regarding how this "Su po world" comes into existence, most Buddhist agree, that creation is a materialisation, produced by the "karma" of the living beings (眾生業力所感). That is the reason why the world is full of suffering. Confronted with the Christian concept of creation the Buddhist ask: "If the world were created by the loving God whom the Christian believe in, how could it be so full of suffering?"

II. The Buddhist concept of man.

Buddhism considers life to be an evil. As soon as there is life, there is also suffering. Birth is the origin of suffering (生為苦本). In life man is confronted with the "Eight distresses (or evils)" (八苦): birth (生), old age (老), sickness (病), death (死), parting with what we love (愛別離), meeting with what we hate (怨憎會), unattained aims (求不得) and all the ills of the five aggregates, skandhas (五陰盛).

The evil of life never come to an end, as man's existence is not limited to one life but passes through an endless chain of different lives on various levels, a constant circulation. Therefore the deepest longing of the Buddhists is to get out of this circle of transmigration (輪迴), to be released (解脫).

There are twelve links in the chain of existence (十二因緣): Ignorance (無明), action (行), consciousness (識), name and form (名色), the six sense organs (六入), contact (觸), sensation (受), desire (愛), grasping (取), existing (有), birth (生), old age and death (老死).



According to the karma produced in the previous life rebirth can occur in six different destinies (六道), the realms of (1) gods (天), (2) men (人), (3) asuras (修罗), (4) animals (畜牲), (5) hungry ghosts (餓鬼) or (6) hell (地獄).

There is a constant interchange: even if you are a man in this existence, you may become an animal in the next, if your karma is bad. Therefore a Buddhist cannot kill animals and eat. "May be you eat one of your ancestors"! This is not just an academic possibility but it represents an actual problem for thousands of simple-minded people.

The firmest and most dominating idea among ordinary Chinese is the conviction of the unshakable law of cause and effect (因果). That is the reason why we find innumerable persons who have become vegetarians (素食) and worshippers of Buddha. They have taken the vow to keep the five (or even ten) fundamental moral commandments. What has made the deepest impression on their minds and is now dominating them and filling them with fear, is the belief in retribution. If you kill a hen, it cannot resist you but its mind is full of revenge. Therefore you must redeem its life. The same is the case of cows, sheep, pigs, ants, worms and whatever animals there are. The fear of the incorruptible law of cause and effect restrains them so that they dare not injure any living beings (of four kinds, 四生), they may belong to those born by a mother (胎), from an egg (卵), from moisture (濕) or by metamorphosis (化), are all on the same level as man, as they all have a Buddha seed (佛性), which enables them to become Buddhas. They have just accidentally fallen down unto the destiny of animals, as we too could easily do for example by killing a cow in this existence, which would cause the killer to become a cow himself in the next existence, so to atone for his crime and retribute the cow's life. - This is ordinary Buddhist firm conviction and it is very difficult to overcome it and change their view. Buddhism is very pessimistic, creating fear and giving no peace. The whole world as well as the individual life is looked upon as the bitter product of evil deeds in a previous existence. We have to try to bring them the optimistic view of life, that grows out of the belief in a personal, living God, who has created us to be His children and to live in the world, which He has created and where He will use us as his servants to build up His kingdom.

### III. The Buddhist concept of salvation.

There is one thing which we must be aware of: Buddhist easily misunderstand the names and terms which we are using when explaining the Christian doctrine. The reason is that those names are used in Buddhism too but there have a quite different significance. Among those names we mention "heaven", "God", "eternal life".

A well-known Buddhist master has written a book, which he has called "The longing for heaven and the longing for the Pure Land". Among other things there he says as follows: "Buddhism considers heaven to be a good place, but it does not urge people to concentrate their energy upon getting there, because heaven is not a everlasting place and is not the final goal. Jesus' religion urges people: Try to get to heaven, to get eternal life in constant happiness, peace and endless life. Buddhism on the contrary maintains: Though the heavenly joy may last for a very long time, perhaps millions of years, yet there will come a day, when the merits earned in the previous existence will be exhausted, the strength won by meditation will have come to an end. - and then the person in case will fall down again into the lower regions. The Christian thought just takes into consideration the length of time in heavenly peace and joy, but it does not give any answer to the fundamental problem, how to be released from birth and death (transmigration)."

From these words we learn to know something about the way the Buddhists look upon Christianity. They entirely misunderstand the Christian doctrine about salvation, heaven and eternal life. They take their own concept of heaven and adopt it to Christianity. Therefore we must especially explain this point to them: Heaven is not the heaven which the Buddhist talk about, the highest destiny within this world, yet exposed to transmigration.

Heaven is, from Christian point of view, perfect communion with God, to live in the will of God.

As already has been mentioned the Buddhists do not talk about being "saved" (得救) but use the expression "to be released from the bonds of birth and death" (解脫 or 了生死). The goal which Buddhism is longing for, is discontinuance of birth and death.

The great "revelation" which Sakyamuni Buddha experienced, when he broke through unto full onlightenment, and which he was longing to share with everybody, the Four Noble Truths (四諦), is still the fundamental doctrine of present-day Buddhism.

1. The truth that suffering exists (苦諦). Life is full of suffering. Though there may be moments of joy in life, yet these last very short time. In a moment they have disappeared. Above we have already mentioned the eight kinds of distress (八苦).

2. The truth that suffering has a cause, which is "thirst" for existence (集諦). The desire (貪) is craving joy. When hindrances arise and the desire does not get satisfaction, it creates anger (嗔). But this anger has its origin in the stupidity (癡) of the heart, the stupid misunderstanding (惑) that life is worth while living, full of joy, or the ignorance (無明) of the fact that life means suffering and is unreliable, constantly changing. Desire, anger and stupidity are called the three poisons (三毒) or the fundamental distress (根本煩惱).

Chinese Buddhism calls this point "the doctrine about aggregation" (集), because the "three poisons" influence the karma (業) which so far has been latent, and makes it active in thoughts, words and deeds. As a result of these kinds of karma (業) suffering comes. So the ignorant desire aggregates (集) suffering. - What man experiences in this life through his six senses, covers the originally "pure mind" with "dust" and creates new ignorance. So there is a constant circulation of ignorance, desire, karma and suffering (無明 or 惑 - 業 - 苦), causing transmigration.

3. The truth that suffering can be stopped by extinction of the ignorance, (滅諦) which makes me thirst for existence. If ignorance has been destroyed, there will be no karma. And when no karma is produced, there will be no accumulating of suffering, but one is ready to enter nirvana (涅槃).

4. The truth about the path which leads to the cessation of suffering (道諦):

The Eightfold Path (八正道), that is to say: right belief (正見), right aspiration (正思惟), right speech (正言語), right conduct (正業), right means of livelihood (正命), right endeavour (正精進), right mindfulness (正念) and right meditation (正定).

Along this path you will get out of the world of transmigration and enter the world of the "four kinds of holy men" (四聖), arahats (聲聞), pratyeka-buddhas (辟支佛), bodhisattvas (菩薩) and buddhas (佛). It has to be stressed, that this cultivating of the heart (修心) must be practised without depending on anybody who could save you. "Who eats will be satisfied; who cultivates will be released" (各人吃飯各人飽, 各人生死各人了). Nobody can take your place, suffer instead of you or atone your sins.

There are many different groups or schools within the Chinese Buddhism and they stress different ways of cultivating the heart. Each school has its special method.

The mystic school (密宗) stresses the use of charmes, signs and postures.

The T'ien T'ai school (天台宗) stresses studies and maintains that there "in one heart are threekinds of view" (一心三觀): (1) Things are in their essential nature unreal (假觀), (2) Things are in their derived forms real (空觀), (3) "All are but parts of one stupendous whole" (中道觀).

The Wei-shih school (唯識宗) maintains that nothing exists apart from the mind and therefore concentrates on knowing the Eight Categories of discrimination (八識). The aim is to transmute this discrimination into "wisdom", enlightenment (轉識成智). The



method used to attain this goal is to practice "the six polomi" (六波羅密). About these see below.

The meditation school (禪宗), which does not stress studies but the concentration of mind with the object of suddenly to realise one's original nature (本來面目).

Though there are these different methods, yet all the Chinese schools have the essential matters in common. They all stress the importance of practicing "the six polomi" (六波羅密), also called "The six means to cross over" from this shore of births and deaths to the other shore, nirvana (涅槃). They are charity (布施) keeping the commandments (持戒), patience (忍辱), zeal and progress (精進), contemplation (禪定) and wisdom (智慧). As a matter of fact the six polomi are the equivalence in the Mahayana system to Hinayana's Eightfold Path, which is not much mentioned by Mahayana.

The "six polomi" can be reduced to "the three practices" (三學) or 三無漏學 "the three practices which prohibit karma to be produced". They are 1/ Keeping the commandments (戒), perfect absorption of thought in the one object of meditation (定) and philosophical thinking, wisdom (慧).

It has already been mentioned, that a Buddhist has to rely solely upon his own efforts in cultivating the mind. Sakyamuni Buddha was just a master or teacher and you must not rely on him, just follow his example. Those who faithfully try to do so to save themselves, often feel that this exceeds the bounds of their capacity. They are despairing. In that connection we must mention, that there is a school within Chinese Buddhism which has realised man's inability to lift himself up to the realm of perfect virtue, understanding and peace - the "Pure Land School".

The Pure Land School (淨土宗) in some respects reminds us about the Christian faith. It believes in a realm of perfect peace, beauty and joy, the Pure Land, where Buddha Amitabha (Omitofu 阿彌陀佛) is ruling. According to the tradition he has said, "Whosoever invokes my name, I shall receive him in my world". The method to be born in the Pure Land is not the practices mentioned before but faith in Amitabha, constant prayer to him. Therefore he is worshipped as a saviour, and innumerable people, intellectuals as well as uneducated simple-minded people invoke his name and repeat (the day long) "I take my refuge in Amitabha (Nan Mo Omitofu, 南無阿彌陀佛)". That is the easiest way to cultivate the heart.

This group among the Buddhists are easier to approach than the philosophical-minded. When we talk to them, we should especially talk about our Lord, Jesus Christ, who is the only one who can really satisfy their longing. Omitofu is a diffuse being about whom we do not know anything for certain. Sakyamuni Buddha has mentioned that there is a "Paradise in the West" (西方極樂世界) and that there is a Omitofu ruling there, but nobody has seen him. Jesus on the other side is not just a name in a beautiful tale or an idea created by man's longing. "The Word was made flesh". Jesus has appeared in this our own world. He belongs to the history of mankind and you can know about his life and teaching. He has gone through all the trials of this life. "In that he himself hath suffered being tempted, he is able to succour them that are tempted". He has opened a new way to God through his sacrifice on the cross. He gives of his victorious life to all who abide in him by faith.

#### IV. The Buddhist concept of God.

It may be significant that we mention this point at the end, while it usually takes the first place in Christian dogmatics. What the Buddhist scholars oppose most of all in the Christian teaching is the concept of God. And the reason is, that they entirely misunderstand the terms we use. When they superficially study the Bible, they get the impression that God is what the Buddhists call a "heavenly god" (天神) living in the highest among the six destinies (六道) yet within the realm of transmigration. Buddhism distinguishes between three different realms, the realm of sensual desire (欲界), the realm of form (色界) and the realm of pure spirit (無色界), which all are influenced by karma and therefore exposed to transmigration. Even if God dwells in the realm of pure spirit, he is

still within the circle of transmigration. He is on the same level as man and neither omnipotent nor omniscient or eternal. He should not be an object of worship, and he cannot save anybody.

Buddhist critics often express the meaning, that Christianity is very simple, the Christian doctrine very shallow. They call Christianity "jen t'ien chiao" (人天教), because it just deals with the life and things within the "human and heavenly realms" (or the above mentioned three realms) and does not rise to see and solve the high, essential problems of existence.

According to Buddhist concept the highest divine being is Buddha. But Buddha does not correspond to the Christian God. Buddha means the "Enlightened One". He is still on the same level as all living beings, the difference between him and others is only, that he has attained full enlightenment, while others are still working to attain it. As Sakyamuni said to his disciples: "I have already become a Buddha, you must all become Buddhas". Every living being has a Buddha-seed which can develop into full enlightenment.

Among Buddhist terms which come closer to the Christian concept of God, should especially be mentioned "Chen-ju" (真如), sanskr. Bodhitattatha, the "true norm", the unchanging reality. It has some similarity to the term used by Lao-tze: "Tze-jan" (自然), self-existing, spontaneous nature. (Cf. Tao Te Ching 道德經).

We should also compare it to the Confucian idea of "heaven" (天). Chen-ju can also be characterized by many other terms, as 自性, 佛性, 法界, 實相, 本來面目, 等.

Though there may be some similarity between Chen-ju and God, yet there is a decisive difference: God has personality with a holy, active, creating will. Jen-ju can just represent one side of the essence of God, the Truth, but it does not contain creating power. - A Christian must fall down in the presence of God, worship Him, pray to Him, surrender to Him, obey Him, put faith in Him. A Buddhist cannot do so in case of Chen-ju.

As a matter of fact Buddhism must be considered to be atheism. Jen-ju is not God, and all the lohans, bodhisattvas and buddhas that fill the Buddhist temples, are not gods either according to the Buddhist doctrine, though simple-minded, uneducated people worship them. Buddhism does not count with and gods in the usual meaning of this word.

#### V. Practical hints regarding the method to approach the Buddhists.

a) After the above short exposition of the fundamentals of Buddhism, it might be unnecessary to stress, that we must discern between the pure, philosophical Buddhism and the vulgar Buddhism which meets us in many temples. - The original Buddhism is more philosophy than it is religion.

b) If you endeavour to bring a Buddhist to Christ, don't start by discussion. Everybody is sensitive to criticism, Buddhists not less than we Christians. A Buddhist holds that his religion gives the best answer to the problems of mankind and will be hurted if you start criticizing what he believes to be true. The first thing to do therefore, is to learn to know the Buddhist friend personally. If you stand on the same level and respect one another, then the time has come for taking up the deep, spiritual problems.

c) Criticism must always be objective and fair. But you cannot treat a philosophy, which you don't know well, in a fair, accurate way. Many Buddhists have been disappointed about Christianity, because the Christian preachers have shown lacking knowledge about Buddhism and yet dared to criticize or even ridicule it. The result has been, that the (missionaries) Christian workers have made themselves ridiculous in the eyes of the Buddhists and - which is still more deplorable - killed the interest in studying Christianity among the Buddhists. It is better not to discuss than to criticize with insufficient knowledge.

d) It is to be recommended, when helping a Buddhist to read the Bible, not to start studying the Old Testament, as he might be repelled by the conception of creation and by the way (anthropomorphic) Genesis is telling about God's presence among men. We ought to start from Jesus' life and teaching, especially as it meets us in St. John's Gospel.



e) In an personal discussion the Buddhist feels himself obliged to defend his own belief and oppose the Christian. When reading a book he needs not bother about saving his or Buddhism's "face". Therefore a good Christian book or leaflet has greater chances to guide him to Christian faith than a discussion face to face, provided that the book is of the right kind. There is a great need of writers, who know Buddhism sufficient to be able to use the right words and expressions parables or tales, which can attract the Buddhists' attention.

f) More important than anything else is the attitude and life of the Christian workers. In other words: What gives the strongest impression is love. If a Buddhist encounters spontaneous love and interest from a Christian worker, he will feel himself drawn to him and put confidence in him. He will be willing to listen to a person, from whom he feels love radiate.

Not just love in the personal relationship is important, but also Christian philanthropic activity on a large scale. Buddhism has such a profound philosophy, but it has very little active energy to serve the needed ones in society (at least in China). Christianity is the outflow from God's love. Christian relief work, hospitals and clinics, schools of different kinds, homes for blinds and deaf-and-dumb or lepers speak more eloquent and more convincing about the reality of the living Christ than many sermons and lectures.

The above paper is prepared by some members  
of staff at Tao Fong Shan Christian  
Institute. Hong Kong.

# WHAT THE BUDDHA SAW

By KENNETH J. FOREMAN

"... a great crowd gathered, and his heart was touched at the sight of them, for they were like sheep that have no shepherd. . . ."—Mark 6:34, Goodspeed.

**G**AUTAMA BUDDHA and Jesus of Nazareth both had to leave home before they took their roads of destiny. But with a vast difference.

Gautama, born a prince, had an ominous prophecy made of him when he was an infant. His father was warned that if he saw the "four signs" some catastrophe would happen. So his father, an Indian prince with unlimited means, surrounded his son with a kind of paradise, closely guarded, into which no evil might find entrance. To make it perfect, when the time came young Gautama was given a beautiful young wife, who bore him a son.

But the Prince came to suspect that there was more to the world than he had seen. So one night he eluded the guards and slipped out into the Indian night. And on the crowded streets he saw the "four signs." One was a sick man, and Buddha had never suffered any illness nor seen it in anyone else. Beside the road also he came across an aged man, and all the men Gautama had ever seen were young. Farther on Gautama nearly stumbled over a corpse, and this was even stranger to one who had always lived in a paradise. The fourth sign would have been more strange if he

new *Book of Common Worship* (provisional services), they will do well to send \$1 to the nearest Presbyterian book store. Earlier, we saw the proposed Service for the Lord's Day. Now, this volume, with UP, US and Cumberland Presbyterians working on the job, offers an aid to worship which, it is expected, will be placed in the pew racks beside the hymnal. Then, by 1970, with hymns now being selected, it is expected that the completed work will appear: the *Book of Common Worship with Hymns*. The joint committee has done its work well. It cordially invites the comments of those who use the provisional book before the final form is published.

\* \* \*

The statement on Vietnam adopted by the general board of the National Council of Churches (OUTLOOK, Dec. 20) is being submitted to the Montreat General Assembly by the Committee on Christian Relations, with a recommendation that it be endorsed. This statement has been widely useful already, forming the basis for important declarations by the World Council of Churches. It was pointed out at the February WCC Central Committee meeting in Geneva that the statement was, among other uses, sent to all churches in The Netherlands and to all members of the Dutch parliament.

had seen it first. It was an ascetic, a man who had given up money and home, and lived not to pamper but to afflict himself in body and in mind; a man who, in short, would have renounced Gautama's whole paradise.

That would have been strange if the world the monk renounced had been like Gautama's sheltered garden of perfections. But considering what the Prince had now discovered the world really is, a world visited by illness, old age and death, the prince thought the ascetic "had something." So the young man Gautama, destined to be "the" Buddha, went back to his palace, took one last look at his wife and child, happily sleeping, and mounting a swift horse was soon past pursuit.

From that night on he gave himself to meditation on the meaning of the kind of world that produces the dismal things he had so suddenly seen. As is well known, Buddha became convinced that suffering is bound up with existence. Little can be done to destroy or even mitigate suffering, age and death. The only hope is to escape it. So the problem becomes one of how to escape from existence itself. Suicide is as futile a hope as constructing stately pleasure-domes as his royal father had done. The way out of existence, Buddha concluded at length, is to destroy all desire; even the wish to escape existence must itself be destroyed. Nirvana became the ultimate hope; not annihilation perhaps, but as one Buddhist scholar has expressed it, "Nirvana, a state where the difference between that which is and that which is not, itself ceases to exist."

**S**OME six centuries later a baby was born in a Syrian stable, born into the same kind of world that Buddha discovered. But the child Jesus and the grown carpenter of Nazareth, and the wandering teacher of men, never knew even an artificial paradise. Jesus lived all his life in the midst of the same miseries that were so shocking to Gautama. Both men saw the same world; but their reactions were opposite. Gautama fled from the world, and pondered long on how to make the final flight from this or any possible world. Jesus did not accept the world as the world wants to be accepted; but he looked on it not with eyes of despair. His heart was moved as he saw distress all around him. Within the bounds of his opportunities Jesus never gave in to indifference or despair over human suffering. Always and everywhere his mission was to relieve what could be relieved, to bring health and hope to those who had lived without them. Buddha might have said: Life is questionable and terrible; I have come to show men

how to escape it entirely, not by escape into a better world, for such there is none; but to escape from life itself. Jesus, on the contrary, is remembered to have said: "I have come that men might have life, and have it more abundantly." Jesus came to give this present world a meaning, and to keep men in mind of a world beyond this in which God shall wipe away all tears.

Buddha was never sure whether there were any gods or not, and died an agnostic. Jesus' last words were, "Father, into thy hands I commend my spirit." Buddha and Jesus left behind them a world in which sickness and old age and death are commonplace; but Buddha looked on his fellowmen and their troubles with eyes of despair, while Jesus looked—it might have been in India as well as in Palestine—with eyes of compassion. Buddha left a questionable world he had thought about for a long time. Jesus left a world he had been working in a long time. Buddha left the world as he found it; Jesus left it different, not only different in his lifetime, but with the seeds of hope and love sown from which the harvest has been greater than we know.

**N**EVER SAY all religions are alike. Buddhism is in some respects a noble faith; but at heart, the difference between these two religions is as vast as the difference between Gautama and Jesus, and their visions of mankind. For wide is the gulf between a religion which sees man as the victim of inescapable tragedies, wandering godless in a world in which his only hope is extinction—and a religion which sees men as sheep without a shepherd, whose hope is in returning to the God who in love created and in love redeems them. For one, the secret of life is Escape; for the other, the secret of life is Service. The word is trite, but the thing is not.

## PONDERABLE...

### Law and Order

HELEN SUZMAN, for 13 years a member of the South African Parliament, now standing alone in protest against the police state tendencies observed there in maintaining apartheid:

The normal processes of law are sufficient only when the majority of people to whom they apply accept those laws and, in fact, approve them. Since this is manifestly not the case as far as the apartheid laws are concerned, the normal processes of law do not suffice in South Africa. . . .

\* \* \*

"Law and order must be maintained," people say. Quite right, but they should not be forgetting that laws must be just if order is to be maintained. . . . Self-preservation is the law of the jungle, not of civilization.



Bodyo Aerts - disc in Kyumin Chup

- ① Witness - left hand on lap, palm upward; right hand, palm down, hangs over knee
- ② Meditation - both hands on lap, palms upward
- ③ Teaching - right hand raised breast high, left hanging at side, or grasping robe.

Journal of Asian Studies - XVI (No 3 - May 1957; Nov. 1958)

BL 2240 .C5 W41 Weems. Peop Rebellion.

DS 904 .P17. Pak, HK. Social Changes in Educational institutions. 1964.

DS 916.5 .A1 K843. Prog. of Cabinet members.

DS 902 .K843 Knee Today.

DS 901 .K85. Korea Annual.

Ducouret, R. Vers la Corée Interdite: Pierre Amantier, Martyr 1837-1866.

Paris: Missions Étrangères 1963

242 pp.

Detailed description of his early life, and considerable

~~with~~ ~~copious~~ quotations from ~~the~~ the French priests' letters

from Korea. 1862-66.

Korea Annual. 1967.

1967 Yonghwa cult head - murdered by 22 yr-old former disciple - ~~then~~ <sup>thru</sup> ~~officially~~ duping his claim of immortality. Reason - enraged by seductions & distortions.

Buddhists 1966 - 3,875,000 registered with educ. ministry.

Chogye sect - celibate victory over married monks. <sup>temporarily</sup> ends 12 yr-old dispute for power.

Yi Hyo-Bong, highest leader in Korea dies - remains produce a number of saris-re.

~~But~~ Restriction - University, 17 secondary schools, 13 special institutes

Buddha calendar revised. 2500 - not 2496.

Yi Chong-dam, age 54, succeeds as 6<sup>th</sup> Abbot of Chogye order.

Won Buddhism - began 1924 as "Buddhism Research Soc." to modernize + popularize leader Pak Chong-bin

80 temples. 500,000 followers. One temple in each county. Meetings on Sunday.

Symbol high black circle, standing for the way of ultimate truth of the teachings of Buddha.

Confession: - deficit-ridden university, spiritual home of 60,000 Confessants, taken over in 1966

by Samsung business empire.

Yonghwa - So Paek-il, 79, stabbed to death leader. Paradise on earth - his major doctrine for 30 yrs.

## Diff betw Xty. & Buddhism

1. Center.    Buddha - self-centered    - p 171  
                 Xty - God-centered

B. "Be a refuge to yourself"

X. - "The eternal God is thy refuge"

Buddhism - "the reduction and absurdity of subjective religion" (Cambridge)

2. No integrity of the self

We are never the same two consecutive instants

No doctrine of the soul

3. Fatalism.    B - existence is essentially evil.  
                 X - existence is essentially good.



Karl Kerschauer - quotes M. Arnold's  
Dover Beach

on the decline of Buddhism —

"The sea of faith  
Was once, too, at the full, and round earth's shore  
Lay like the folds of a bright girdle furled;  
But now I ~~hear~~ only hear  
Its melancholy, long, withdrawing roar,  
Retreating to the breath  
Of the night wind, down the vast edges drear  
And naked shingles of the world."  
- Juyi, p. 138

"There are no tones of triumph or of hope sounded by  
the Buddhist faith.. — nearly all its chords are minor.."  
its mood is sad  
- J. H. Barrows, Pres. of Oberlin  
The King Conquest of Aztec - p. 157

Since Jesus "if [Buddha] had been a Jew,  
he would have been one of God's  
greatest servants".

## KOREAN BUDDHISM

[You may wonder why a Christian missionary should want to speak on ~~Christian~~ Korean Buddhism. It is very simple.] Anyone who wants to understand Korea--and anyone who lives here should try to understand Korea--is going to have to know something about Buddhism, which has <sup>played</sup> had so large a part to play in the shaping of the Korean mind and heritage. There is no understanding of Korean art or literature or village life without some knowledge, at least, of Korean Buddhism. So let me try today to give a brief introduction to Buddhism--popular Buddhism--in Korea.

The first thing to remember, of course, is that Buddhism is a whole family of religions, and that Korean Buddhism belongs to the Northern branch of the family which is not always on speaking terms with its southern cousins in southeast Asia. Buddhism in the north--Korea, China, Japan--is as different from Buddhism in the south--Burma, Ceylon, Vietnam--as Christianity is from Mohammedanism. Don't think that what you may have seen of Buddhism in Bangkok, for example, is what you will find in Seoul. This is another Buddhist world.

The southern branch of the family is called Hinayana here (i.e. Lesser Vehicle), and the northern type is Mahayana (Greater Vehicle). The difference, to put it crudely, is that the Great Vehicle of northern, Mahayana Buddhism carries more religious baggage. Southern, Hinayana Buddhism has been called a religion "without a God and without a soul" (D.T. Suzuki, Outlines of Mahayana Buddhism, p. 31), whereas the Greater Vehicle of northern, Mahayana Buddhism is quite the opposite. It has thousands of gods or Buddhas, and millions of ~~xxx~~ souls in paradise or hell as the case may be, and, in contrast to the southern emphasis on passive meditation, stresses an outreaching unselfish concept of service. The greatest saints (bodhisattvas, posal) of Korean Buddhism are those who postpone their own escape into Nirvana in order to help others reach Paradise. Mahayana also has more Scriptures--1,600 sacred books, in 5,000 volumes, or 80,000 carved wood-blocks, as at Haeinsa Temple, near Taegu.

Korean Buddhism, however, though it may boast of its Tripitaka Koreana, the wood tablets at Haeinsa, as the most complete set of Buddhist Scriptures anywhere in the world, is not really a religion of the classic Buddhist scriptures. The major sect grouping in Korea is the Shogyo group, which is Meditative Buddhism rather than Doctrinal Buddhism or Scriptural Buddhism. It traces back to the founder of Ch'an Buddhism (Zen in Japanese, Son in Korean) in 5th century B.C. China. The founder was Bodhidharma, the first Buddhist missionary to China, who reacted against the huge contradictory amorphous mass of Buddhist sacred books, and began his mission to China, it is said, simply by sitting in front of a blank wall and meditating for eight years!

k

But Buddhism everywhere is an inconsistent mixture, and even the Meditative Buddhists revere the Buddhist Scriptures. In Korea, of the 1600 Sacred books, the four most popular are The Deeds of Buddha, the Lotus Sutra, the Diamond Sutra, and the Amithaba Scripture.



The poetic Deeds of Buddha (Buddhacanta) is attributed to Ashve-ghosha in the 1st or 2nd c. A.D. This is the standard, traditional epic of Buddha, but in Korea it is further popularized and condensed in the Eight Scenes (팔경시경), which was for years the only Buddhist book readily available in Hankul. This is where the Korean Buddhist really learns all he knows about the founder of his faith. The eight scenes are: -

I. The incarnation. The Queen sleeps, and sees a white elephant entering her womb. ~~Thus was the conception of~~ The Buddha is conceived.

II. The birth. The Buddha springs from the Queen's side, as she lies in the <sup>(한자 25572)</sup>gym, surrounded by thousands of waiting girls. "Gazing at the four quarters with the bearing of a lion, he says, 'I am born to be enlightened for the well-being of the world; this is my last birth...'"

III. The discerning of human misery. Prince Siddhartha (신도날 대자), shielded <sup>in vain</sup> by his father from real life by the gilded pleasures of the palace, leaves the gates of the palace and sees, <sup>for the first time</sup> an old man, a sick man, a dead man, and a holy man, who has renounced the world.

IV. The escape from the palace. <sup>Shocked,</sup> The Prince escapes from the palace in search of real life and religious salvation, <sup>tries to prevent it, but</sup> against his father's ~~will~~. His horse carries him over the wall, each of its feet supported by one of the four heavenly kings (the four temple guardians at the entrance of every Korean temple - 사천왕).  
 ① Spring - south, spring, plowing ② Dharma - jewel - <sup>west</sup> summer, brings rain. ③ Karma - east, autumn, harvest dance. ④ Paradise - north, winter, time to go to pray.

V. Life as a hermit. Gautama Buddha (Sakyamuni) (사각가뎨니 분), cuts off his hair and sends it back to his father, as a sign of his renunciation of the world. For six years he lives in the mountains with five disciples - but his austerities fail to bring enlightenment, and he gives it up, accepting some rice gruel from the daughter of a cow-herd.

VI. Enlightenment under the Bodhi-tree (fig). What ascetic denial fails to achieve, meditative trance accomplishes. Mara, the Evil-one, and his frightful sights and temptations fails to break his trance, and he finds enlightenment - freedom from the chain of causation. For seven days he "gazes at the Bodhi-tree without blinking", and says, 'Now I rest at ease in the dharma (essence, being) of selflessness.'

VII. The preaching. In the deer-park of Benares he preaches the way of salvation to his disciples (the five arhats - 254), who had deserted him in the mountains. And the 5,000 heavenly beings break into song: 'A Buddha has arisen in the world! Far and near we hear that he has turned the wheel of doctrine that gives peace to the world for all sentient beings.'

VIII. The death. Buddha dies, 80 years old, surrounded by the 500 disciples (254). He enters Nirvana. His body is cremated and his holy relics (사리) are dispersed.

These are the "Eight Scenes" pictured on the walls in garish detail on many a Korean temple.

1. d  
such  
dead  
body

condemne

1 range ① Sori, sori, maha sori, sori sori, sabaha. (Sanskrit)  
② Om namo bhagavate. (Lord in the lotus, heap)

17

화엄경

Three other Buddhist scriptures are popular in Korea: ① The Lotus Sutra,

금강경

아미타경

② the Diamond Sutra, → ③ the Pure Land (or Amithaba) Scriptures.

1. The Lotus Sutra, <sup>(of the Wonderful Law (Saddharma-pundarika, or 화엄경 Hwaenkyung))</sup> has been called "the most important Buddhist scripture in East Asia (Wing-Tsit Chan, ed. The Great Asian Religions, N.Y. 1969). p. 198). It presents the Lord Buddha Sakyamuni, the "Tathagata" (i.e. the eternal + perfect essence), preaching amid a rain of sweet flowers that all will be saved and become Buddhas - no woman, child, the sick or the poor will be excluded. Some will be saved by great labor - charity, endurance in building a temple - but others merely by a nod of the head, or a child building a pagoda in the sand. The 25<sup>th</sup> section of the Lotus Scripture tells of Kuan-yin (관세음) the Buddha of Mercy - protector of women, with his thousand hands + arms. I say "his" - because in Korea, unlike China or Japan, Kuan-yin hasn't the female characteristics usually attributed to the god or goddess (whichever he may be). The sutra of "universal salvation by faith".

2. The Diamond Sutra (금강경) - the Sutra of Perfect Wisdom (The Vajracchedika sutra).

<sup>This</sup> is perhaps too metaphysical to be really popular, but its negative doctrines that <sup>and that personal existence is non-existent</sup> true reality is beyond understanding or description, are widely revered, if not widely understood.

③ The Amithaba Scripture (아미타경), or Pure Land writings, are among the few surviving Buddhist writings translated by King Sejoip into Hangeul, and perhaps most popular of all, next to the Deeds of Buddha. They contain the great promise of eternal bliss in the Western Paradise, which means infinitely more to the weary



pilgrim on a Korean temple than any philosophical discussion of the <sup>meaning of the</sup> wheels of causation ~~and the escape to Nirvana~~ <sup>or the doctrine</sup> ~~with its~~ "desperate attempt to thrust oneself into nothingness" (Trotter). How much more pleasant to listen to <sup>the Pure Land</sup> the Amida teaching of the Buddha:

"Beyond a trillion Buddha-lands west of here there is a world called Most Happy Land (극락 세계). In that place there is a Buddha, Amitayus (immeasurable life)... Sentient beings in that land have no pain of any kind but enjoy all kinds of pleasure only... The ground is made of yellow gold. The lakes of seven gems (have) lotus flowers by as chariot wheels... There is heavenly music, subtle, fragrant flower - green and yellow and red and white, ~~birds of mixed color~~. The birds of mixed color sing endlessly of the Five Virtues ~~of the~~ (Faith, Effort, Meditation, Calmness and Wisdom) and the eight-fold Noble Path (Right view, right-mindedness, right speech, right action, right livelihood, right effort, right ~~mind~~ meditation, and right concentration). And wonder of wonders - these birds were not born birds as punishment for their sins "because in that Buddha-land, the Three Evil Realms (the realms of hell, and hungry ghosts and animals) do not exist." (W. I. Chan, p. 196).

And it is so easy to reach the Happy Land. -

"Buddha said: If there is a good man or a good woman (i.e. "family son" or daughter - good qualities + social position?) who recites the Buddha's name for one, two, three, four, five, six or seven days with a single and undisturbed mind, when he or she approaches death, the Amida Buddha and the many other holy beings will appear before him and when death comes he, with his mind not at all upset, will be immediately born into <sup>Amida's</sup> Buddha's ~~Amida's~~ Most Happy Land." (Ibid. p. 197).

~~Still~~ Another strand in the <sup>make-up background</sup> literary ~~foundation~~ of popular Buddhism

is the literature on the lives of famous saints. The most famous of these is incontestably Won-Hyo (born in 617 A.D.), the greatest Buddhist thinker <sup>and writer</sup> Korea has ever produced. He has been popularized in a recent novel, The Great Monk Won-Hyo, which is

~~Such biographies are, in effect, commentaries since Won-Hyo's thought is based on~~

~~on The Awakening of Faith (by Avagshoke), and the Diamond Sutra, such biographies are,~~

<sup>a</sup> in effect, <sup>Buddhist</sup> popular commentaries on scriptures too metaphysical for the ordinary believer. For Won Hyo's teaching stems from the Diamond Sutra, and the <sup>Awakening of Faith</sup> <sup>(Avagshoke)</sup> <sup>Diamond</sup>.

~~For example,~~ The famous incident of the cave <sup>helps to</sup> explain the <sup>Diamond</sup> doctrine of religion universalism, and

the negation of difference.

Like many famous monks of his day, <sup>Won Hyo</sup> he planned a pilgrimage to Tang dynasty China. Waiting for a boat on the coast, he found shelter one dark night in a cave. Feeling thirsty in the night he reached for a vessel of water, drank deeply, and slept soundly all night. The next morning he awoke to find he had been sleeping next to a skeleton, and the water vessel from which he had drunk turned out to be the dead man's decomposing skull. He was horrified, ~~and~~ his stomach turned, and he was violently sick. But as he thought it over, he said to himself How strange. Last night I drank ~~deeply of~~ the water from that ~~the~~ skull, and slept like a baby. Today just looking at <sup>it</sup> ~~the water~~ ~~with~~ ~~the~~ skull, ~~and~~ I am violently sick. But it's the same water and the same skull -



Last night and today. The ~~outer~~ reality hasn't changed - only my conception of it. And there sprang to his mind the famous doctrine of negation of difference. "All things are one!" To go to China, or not go to China is all the same. So he didn't go to China. To be a monk, or not to be a monk is all the same. So he married a princess, and lived in a palace. To pray and to drink wine is the same - so he drank wine, and prayed less prayer in a scandalously un-Buddhist way - but established the <sup>very modern sounding</sup> principle that real religion is every day living.

But ~~the~~ Zen-style Buddhism of <sup>shock and</sup> paradox has always been more popular with intellectuals than with common believers. To ~~them~~ <sup>the pilgrims,</sup> the mystic, not the thinker, is the ideal saint; and they come to the temples not for stimulation, but for <sup>comfort and for</sup> healing, and <sup>in</sup> peace, and <sup>gentle</sup> there they find in their Buddhas.

Then faith is a faith in many Buddhas. <sup>and</sup> not many concern themselves with the <sup>subtle</sup> doctrinal distinctions between the Buddhas of 'the Three Bodies' (the doctrine of Trikaya), and the essentially second-class <sup>the</sup> parthen of Bodhisattvas. <sup>(a)</sup> Not many priests, indeed, in any temples outside of Seoul, <sup>and even Suzuki says,</sup> ~~explained this very clearly.~~ <sup>make much of a distinction, except that the Buddhas are  $\frac{H}{2}$  (like Amida Buddha); the</sup> Bodhisattvas <sup>probably</sup> ~~부살~~ (like Kwan-se-um-pool, or Kwan-Yun), and they know the Buddhas are higher but <sup>more</sup> remote.

In only one temple - that of Pop-Chu-Sa, have I found the main Buddhist trinity of images in its most <sup>abstract,</sup> pure form: <sup>(1)</sup> the Cosmic, ~~divine~~ essence, Vairochana Buddha (suggesting to

Christians God the Father - eternal & unchangeable) in the center. <sup>(2)</sup> On his left is the Lohan Buddha, - <sup>(3)</sup> the Body of Bliss - for Bodhisattvas - like the H.S., or XT in glory. <sup>(Body of Compensation or Bliss, or Sambogha) = the Holy Spirit</sup>

(a) The conception of San-ba-ke-kye is full of wild imaginings which are not easy of comprehension by modern minds. Suzuki, Outline, p. 74.

① 413044 1/2  
 ② 4444 1/2  
 ③ 4744 1/2

③ On his right the Sakyamuni Buddha (Body of Transformation = Nirmana Kaya, i.e. Christ in the flesh), the human Buddha, for common people.

~~Actually~~

The most popular Buddhas and Bodhisattvas - as found in the Buddha images of Korean temples are: -

① Sakyamuni<sup>-pul</sup> - usually shown with his right shoulder bare. The historical Indian prince.

② ~~Vairocana~~ Vairocana<sup>-pul</sup> - his hands folded in the shape of an A.

④ Chijang Posal (in Chinese Tizang, in Japanese, Jizo Bosatsu) - the yellow or green statue of the Buddha who descends to Hell to rescue the tormented from the Ten Kings of Hell. - Every ~~part~~ temple has a great picture of these torments: - grotesque, gruesome, sometimes obscene. -

- the hell of hot excrement, filled with maggots feeding on the victim's flesh.
- the hell of fiery pitchforks - and so on.

The pilgrimage day for Chijang is the 15<sup>th</sup> day of the month.

② Kwansae-un Posal (Kwan Kuan Yin) - the male-female Buddha<sup>of</sup> mercy - with her name made than female in Korea - with her 30 forms, such as that of "the thousand hands and thousand eyes", or "the eleven faces", [See the one at Subulam], or ~~the White Buddha, Seoul~~ or rising from the sea [the White Buddha of Seoul].

③ Yakse-Pul <sup>→ medicine = master - emerald shining Buddha</sup> (Bhaisajyaguru-vaidurya-prabhava) - the Healing Buddha, attended by his 12 Divine Generals (sip-yi sungang), who saves from the Seven Calamities, ~~he usually hold a medicine plant in one hand~~, and helps "suffering women who desire to cast away their female bodies to become men." <sup>(?)</sup> [The 12 generals, incidentally, are the 12 animals of the calendar - the horse, sheep, rat, monkey, dog, hare, lion, dragon etc. <sup>(?)</sup> [Pongchun-se - 20 mi. east of Seoul] Usually not in a trinity.]

④ Most popular of all - ~~the Amida Posal~~ <sup>(Maitreya)</sup> - the Messiah "Coming" Buddha. Usually not in trinity, and found everywhere, not only in his shrine marked "Yong Wha Chum", but also carved in cliffs, or standing alone - like a pillar of rock with a flat hat.

⑤ Most popular of all - the Amida<sup>the Western</sup>-pul - the Buddha of Paradise, the Pure Land, the

① Suzuki, *Art of the East*, pp. 256 ff.

② On the popular Buddhas - see Trollope, p. 32 ff., Clark p. 60 ff., who notes them ① Amida, ② Kwansae-un ③ Chijang

③ Ahn Key-hyon, in *Korea Times*, Sept. 21, 1969.



gold-covered, flower-laden abode of infinite bliss which I have already described. Over and over again the prayer to Amida Buddha sounds from the temple: "soo-ri, soo-ri, ma-ha soo-ri, soo-ri soo-ri sa-ba-ha. Na-mu Ami-ta-bul, Na-mu Ami-ta-bul." <sup>Repeat the name often enough - at the way to Paradise to open.</sup> The 15<sup>th</sup> day of the month is Amida-Buddha's special day.

Shamanist Penetration of Buddhism

But I have often found that the most popular shrines in any Buddhist

temple - particularly the rural ones - are <sup>likely to be</sup> not the shrines of the Buddhas, but the shrines of older, darker, more primitive gods than any Buddha: ① The Mt. God, ② The Lonely Seep, ③ The 7 Stars.

These are the ~~shrines of the Old Man of the Mountain (the  $\frac{\text{산신}}{\text{산신}}$ )~~, ~~which~~ essentially Shamanist

spirits which have been attracted by religious accretion to every Buddhist temple.

Where Confucianism resisted - ~~it~~ not always successfully - the penetrating power of this <sup>primitive and</sup> vulgar faith, Buddhism embraced and absorbed it. Confucians said,

"Revere the Spirits, but keep them at a distance" (Waley, The Nine Songs), - and

in Confucian Korea, shamans were social outcasts and treated with contempt.

But Buddhism - consciously or unconsciously influenced by Won Hyo's

paradox of religious universalism - syncretistically absorbed Shamanist magic into

its own cultic practice. [At its lowest level, at the end of the Koryo dynasty,

the ~~most~~ powerful court monks openly allied themselves with Shamanist magicians to

win the degenerate king's favor. In a sense, even Buddhism's greatest literary

achievement, the carving of the Tripitaka Koreana (80,000 wooden tablets of the Scriptures),

was an appeal to magic - the creation of a charm to ward off Khitan, and later

Mongol invasions. Still today, priests do not like to admit that they practice magic - tell fortunes, but they do, and they have books to help them: one called 여지경 for fortune telling, and another called 밀교집 with directions for making magic charms.







## Onlooker

By Yang Won-dal

### Family Ritual

The Health-Social Affairs Ministry has reportedly drafted a new law governing family rites for enactment in the near future.

Earlier, a national code calling for a "drastic simplification of family rituals" was promulgated and a nationwide campaign for that purpose has been conducted.

The rule, comprising 71 articles, dealt chiefly with weddings, funerals and ancestor worship.

I should certainly agree with the simplification of the rituals, for I know modernity calls ruthlessly for speed, simplicity and standardization whether we approve of it or not.

It is a pity, at the same time, that family rituals which are more or less private and individual as well as traditional and customary should be governed by law.

I agree that we should spend less money, less time, less energy, less formality, and use more mind and more spirit instead.

I agree that sending of flowers to wedding ceremonies should be discouraged and that no invitation cards should be circulated for more or less the same reasons—for the economizing of time, energy and money which should be concentrated instead solely on new modes of life, on the modernization and democratization of the country.

At this last item above I am especially amused. Not a few people are embarrassed to receive a trifle too many "invitation cards" which they humorously or sarcastically—and truthfully—call "notices" or "bills," for these cards mean the donation or the contribution of say, a thousand won at a minimum for each and sometimes ten thousand and even more in accordance with face, position or vanity.

But when it happens to concern their superiors in the same office or in the same profession, especially those who have influence over their careers, and promotion, the donation steps cunningly into the region of bribery.

True, with this new law enforced a good number of foreigners and some natives,

those classic fans or students, curious and inquisitive, will certainly miss some of our nostalgic old customs and traditions as they already miss the graceful old wall of Toksu Palace and that exquisite old Chosun Hotel.

They'll miss that peculiar color of pale green that was the color of the wedding dresses of both the bride and the bridegroom, and that was infallibly our color as can be observed in most of our minor masterpieces of art, pottery, porcelain, etc. of our old dynasties.

They'll also miss the preposterous classic way of choosing and setting the wedding date by celebrated astrologers, after studying the "four pillars of destiny."

Then they'll miss the sending (to the bride-to-be) of the fancy chests, decorated with carved brass which were filled with silks, cottons and linens for the trossseau of the bride.

They'll miss the colorful and fantastic procession of the wedding party which stretched for a long distance in the countryside headed by a dozen distinguished men of the country. (It unfailingly reminds you of the beautiful idyllic scene of Emma Bovary's wedding procession.)

Finally, and above all, they'll miss the wedding ceremony, solemn, elaborate, colorful and academic at which a couple of living wild geese were introduced as symbols of immortal fidelity and life.

I shall perhaps miss all these. But there is one thing for certain, which I shall not regret. I shall certainly be happy to see the pay envelopes of a number of friends of mine become a little bit more voluminous and weigh a bit more hereafter. For they are, by nature as practically all the Koreans are, so generous, and hospitable that the greatest pleasure, the greatest meaning of life for them is to be of service to their friends, especially those who are in need of help.

And naturally, it is another, the greatest pleasure in their lives, to answer with thanks, expressed in a material form, of course, those "cordial" invitations.

### Silla Remains -- (2)

# Chirim-sa Tells Priest Wonhyo's Life

The following is the second in a series of articles on historic sites in the area of Kyongju, the ancient capital of the Silla dynasty (57 B.C.-935 A.D.). The first article in this series, related to Posok-jong, was printed in the Jan. 14, 1973, edition. Mr. Adams is principal of the Taegu Dependent School of the U.S. Army and the author of "Through Gates of Seoul — Vol. I and II" and "Palaces of Seoul." — ED.

By Edward B. Adams

Many visit the recently famous site of King Munmu's underwater tomb but few stop to see the additional historic sites along the way. Chirim-sa is one of the larger temples in the Kyongju vicinity and is associated with the most famous of Silla priests, Wonhyo Taesa.

Chirim-sa (祇林寺) was one of the largest temples near the Silla capital during the late dynasty period and even today the temple comprises fourteen buildings, which compares in size to Pulguk-sa though it is not historically as important.

Aged and gnarled elm and cherry trees line the entrance to Chirim-sa. From a few of the larger limbs the dangling frayed remains of straw ropes may be seen. These were once used for festive swings by the village youth.

The temple buildings for the most part are unpainted and appear quite old. Located in the mountains of Hamwol-san (Keeping Moon Mountain) (含月山) this temple was called Imjong-sa ("Forest Well Temple" 林井寺) when it was first built prior to the unification of Silla.

In 643 during the reign of Queen Sondok-27th (善德女王) it was rebuilt by the famed Priest Wonhyo (元曉大師) and the name was changed to Chirim-sa, "Venerable Forest Temple." During this period Priest Wonhyo must have been a robust man of about twenty-six.

Wonhyo's family clan name was Sol (薛) and his childhood name was Sodang (釋堂). He had been a handsome youth full of spirit. He apparently did not study with a teacher but had considerable knowledge beyond his years. During his early years Wonhyo was a hwarang ("flower youth" 花郎) and trained with the elite young men of the kingdom. Later



The buildings of Chirim-sa are located deep in Mt. Hamwol (Keeping Moon Mountain). Dating back to the pre-unification period of the ancient Silla Dynasty, it is one of the larger temples in the vicinity of Kyongju, the dynasty's capital.

when he became a priest he was still very much of a non-conformist as he continually drank, ate meat and possessed a passionate nature which often overwhelmed his being.

The stories of his adventures, his wit and achievements have become a legacy in the historical records of Silla. It is difficult to separate fact from fiction about Priest Wonhyo but his love affair with the Princess Yosok was indeed a reality as a child was born from this brief romance. He became the famed scholar, Solchong (薛聰) who is one of the two recognized Confucian greats of Silla and was canonized a saint. (His probable tomb was recently discovered in Pomun Village near Kyongju.)

Princess Yosok was a youthful widow living in the palace during the reign of 29th King Muyl (武烈王). Priest Wonhyo was in his late thirties. The story begins one day when Wonhyo, observing the bees and butterflies of early spring flitting from flower to flower, was filled with a desire to know a woman. The lonely priest mournfully strolled through the streets of Kyongju singing this ditty, "Who will lend me an axe that has lost its handle as I wish to cut a heaven supporting pole?"

The people only laughed at

study hall of "Believing Truth." Passing between this study hall and Muryangsu-jon ("House of Anni") 彌陽守殿 where several of the priests reside one enters the main courtyard of the temple. On the right side is a small structure dedicated to the Sanshin ("Mountain Spirit").

Using several of the foundation stones it was constructed on the site of a former wooden pagoda. There are sixteen foundations stones forming the base of this pagoda. Beside this shrine is an ancient and large ginkgo tree.

The pagodas of Silla can be classified into three types according to the building material: wood, brick and stone. The stone pagoda prominent during the United Silla period is believed to have developed from the wooden and brick pagodas of an earlier era but today only sites of such wooden pagodas remain.

The well-known sites are Hwangyong-sa ("Imperial Dragon Temple" 皇龍寺), Mangdok-sa ("Yearning for Virtue Temple" 慕德寺), and Sachonwang-sa ("Four Heavenly Kings Temple" 四天王寺) which have been designated by the government as Historical Sites No. 6, 7 and 8.

These three sites are all relatively close to Kyongju City. To my knowledge the wooden pagoda site of Chirim-sa is the only other place in the Kyongju area where it is known by the foundation stones that a wooden pagoda once stood. Nearby is a small stone pagoda dating from a more recent period.

### 500 Images

On the other side of the courtyard is a larger building called Ungjil-jon (經貝殿). It contains hundreds of small Naham "Disciples of Buddha" images. The total number is supposedly five hundred. Behind Ungjil-jon are a wooden carp gong and large drum. The drum surface measures five and a half feet in diameter and is said to be the largest in the Kyongju vicinity. The smooth-skinned bark of the rockil namu "hundred day flower" or cryptomeria is seen behind this building.

Further west of Ungjil-jon is Myongbu-jon ("Judgment Hall" 冥府殿) and additional residential buildings. On the north side of the main temple courtyard is the Taegung-jon (大廳殿) or main hall which houses the Sokkamoni. The floral carved design on the large wooden doors is quite unusual.

the finest Silla carvings but unfortunately because of the composition of the cliff much of the image has already fallen away.

The Buddha is sitting with its right hand resting on its knee and its left hand across its lap. Folds on the robe which hang over both shoulders are still distinct. The face is amazingly clear and well preserved, possibly because over the centuries it has been virtually impossible to climb the cliff to mutilate it.

The Buddha's calm gaze and firm mouth portray an attitude of deep meditation. The earlobes are long while in the middle of the forehead a gaping hole is seen where once a large jewel snugly fitted. Flame or cloud designs soar behind the image on the rock surface, while lotus petals also radiate from behind the head. The head carving of this relief image seems as fine as the famous Sokkuram behind Pulguk-sa.

There are no historical records concerning Kolgul-am. A legend relates that the unknown sculpturing priest who was lovely preoccupied with his work on this image fell to his death before its completion. The right hand is pointed out as being still incomplete.

In history fact and legend are often extremely difficult to separate. Some Korean scholars wonder if this was not the cave referred to in the Samguk Yusa ("History of the Three Kingdoms") relative to the death of Priest Wonhyo. It is mentioned that when Wonhyo died his bones were crushed and pulverized into a life-size image by his son Solchong.

This image was enshrined in Punhwang-sa ("Famous Emperor Temple" 奉國寺) where for many years memorial services were held for Wonhyo. This temple can still be seen on the outskirts of Kyongju where the partial imitation brick pagoda (National Treasure No. 30), one of the oldest structures of Silla, is located. A portrait of Priest Wonhyo is now on display at this temple.

Legends then tell that Solchong went to live in a cottage near a cave where his father once lived. As there are few natural caves around Kyongju and since the Chirim Temple area was frequently visited by Wonhyo these cave formations of Kolgul-am are strongly suspected as being Wonhyo's residence in his final days and associated with his death. However, scholars are quick to point





forced a good number of foreign-ers and some natives,

al form, of course, those "cordial" invitations.

trained with the elite young men of the kingdom. Later

# Finding Korea

By Choi Soo-kyung  
Sogang University

Love of one's own country, in my opinion, can be more intensely stirred up when one associates with a foreigner or lives far away from one's homeland.

A deep-rooted developed fatalism among Koreans who suffered much and found their dreams unfulfilled. As a result, they tended to look down on their country. But now the modern Korean is becoming more and more optimistic.

It used to be a general tendency for Koreans to have a deep sigh over being in a less privileged land. This pessimistic attitude haunted the minds of most Koreans. Subconsciously, they dreamed of fleeing from their desperate situation and seeking a better fortune in a prosperous country. They often envied others going abroad and hoped they would be blessed with such good luck.

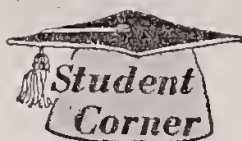
Those who received approval to go abroad were all ex-

cited at the prospect of the fulfillment of their long cherished hope going to a new land. Besides, they might have felt relieved at escaping from the misery and distress of their own country.

Whatever feelings they might have had at the moment of their departure, they still cherished fond memories of their native land.

A music teacher in my high school days was asked by some of his former students who had gone abroad to send them some Korean folk-songs. With a scornful smile, he said, "Why the sudden interest in Korean folk-songs? They didn't even care to learn about them, while they were in Korea. However, I'm glad that they begin to show at least a little reverence for Korea, even though they might have left it most voluntarily." This remark really came home to us and we reflected upon ourselves.

I too have noticed that Koreans living abroad have turned out to be much more faithful to their mother country than we expected. They make special efforts to give a good impression of Korea to the people they associate with. They try never to fall



behind. They show themselves brilliant in every field and give us great courage. We must not give in to despair but work together to give a favorable impression of Korea to the world.

Little by little, I've come to get a better idea of my own country, while participating in several meetings where Korean culture is introduced and discussed among those interested in it.

When I see foreigners show keen enthusiasm about the characteristics of Korean culture and people, I cannot but be amazed and ask myself sincerely, "What do we have here in Korea that is so appealing to foreigners as to arouse their ceaseless curiosity?" This question was quite meaningful to me, since I hadn't thought much about the merits of our own country before.

Then, I vaguely perceived that the emphasis upon the spiritual values and the hospitality of Koreans may be the factors that make the deepest impression on foreigners. Meanwhile, I felt ashamed that I had blindly pursued western culture without appreciating the true worth of our own.

Now, modern Korean youth seem to be disillusioned about what the previous generation had thought of Korea. They're no longer so fatalistic, but have begun to realize that they should have proper respect for themselves and their country, and that it's up to them to create their own future.

The writer is a junior in the English department.

"STUDENT CORNER," appearing in Sunday editions, is to serve as a forum for ideas of thinking students in view of the ever-increasing number of collegian readers. Articles and essays on timely campus topics and events of social significance are most welcome.

Each article should be less than 500 words and accompanied by specific information as to the writer's full name, address, major course of studies and name of his university. Writers are advised to send portrait photos with the articles. Payment will be made for contributions accepted for publication.—ED.

"Who will lend me an axe that has lost its handle as I wish to cut a heaven-supporting pole?"

The people only laughed at him but the king upon hearing his song knew that the wise monk was asking to place his seed in a noble lady so that he might have a son by her. "A son by this celebrated monk would certainly be a worthy subject for the kingdom," the king thought. (In the Confucian Classics there is a poem where the axe handle symbolizes the male sexual organ so that an axe without a handle would suggest a widow.)

The king, disregarding the Confucian rule that a widow must never remarry, agreed to act as the go-between for this unconventional monk who wished to compromise his celibacy and the young princess whose husband had died with honor in battle.

### Lotus Pond

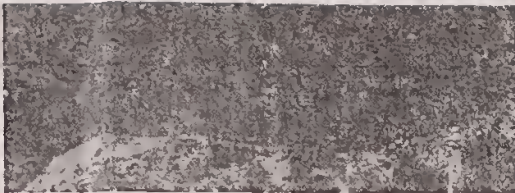
The arrangements were made and the rendezvous took place in the palace gardens. Whether it was a deliberate act or not will never be known but somehow male pride was jeopardized and the priest slipped and fell into the lotus pond. Immediately the young princess was on the scene offering aid to the priest, who came out dripping. Taking him to her room she helped him change into dry clothes.

Princess Yosok, wily in the ways of love, gently took the wet robes from the shivering priest. Her own homespun silk gown parted carelessly and her young breasts like two lotus buds ready to bloom peered shyly from behind the silk. The innocence of her smile and the irresistible beauty of the coy princess was overpowering for the famed priest.

In the Jade Palace the "axe and handle" were joined as Wonhyo passionate with a spring dream journeyed through the "jasper gate." While they were in one another's arms the candle flickered and went out. At daybreak Priest Wonhyo was gone. But now across the Korean countryside the legends of this priest are still whispered.

There is little mention of Chirim-sa in the historical records such as the Samguk Yusa (三國遺史) or Samguk Sagi (三國史記). There is reason to believe that the temple was not destroyed during the Hideyoshi Wars in the late sixteenth century. However, in 1786 the temple was rebuilt through private funds donated by Kim Pyong-mok (金炳穆) from Kyongju. Most of the present buildings date from this period.

The well-known legend of King Munmu (文武王), who after death became a protective dragon in the Eastern Sea and presented to Silla a magical bamboo flute which



The impressive "Ma-aebul" (relief image of Buddha) located near Chirim-sa Temple. The image is beyond "Kolgul-ama" meaning bone cave hermitage.

brought peace and happiness, is also associated with Chirim-sa as well as the more prominent temple of Kamun-sa ("Thankful Grace Temple" 感德寺).

Munmu, the 30th king, ordered the establishment of Kamun-sa to secure divine aid in repelling the Japanese pirates along the eastern coast. However, the king died and was buried in the Eastern Sea before the temple's completion.

His son Shinmun, the 31st king, (神文王) ascended the throne of Silla in 681 and completed the project to honor his father. Four years later it was reported that a mysterious island was floating off the coast near Kamun-sa. King Shinmun summoned his astrologer, who promptly announced that the king's father, the dragon spirit of Munmu, wished to see his son, and present holy treasures to the kingdom.

King Shinmun hurried to the coast and on the designated day received the bamboo branch out of which the magic flute was made. The king also received a jade belt from the dragon spirit.

As the king was returning to the capital he stayed overnight at Chirim-sa. While resting beside a small pond behind the temple the crown prince rode up and welcomed

ed his father. He admired the jade belt and exclaimed that every jewel in the belt was a living dragon. "How do you know?" queried the king.

"Throw one of the jewels into this pond and you will see," answered the crown prince. The king did so and immediately a dragon appeared and flew into the sky. The pool was named Yongyon ("Dragon Pool" 龍淵) and is still seen behind Chirim-sa.

### Heavenly Cave

Another legend concerning this temple tells of a cave located north of Chirim-sa called Chonsaeng Sokkul ("Heavenly Made Stone Cave" 天生石窟). Within this cave is a flat rock which according to tradition remains warm. People over the years would come with their ill and lie on this rock. Usually they would be cured. These miracles were attributed to the presence of Buddha. On the cave wall a ma-aebul (魔愛佛) or relief carving of the Sikkamoni "Historic Buddha" is faintly seen. The wall is blackened with soot from the many ceremonial fires of the past.

After entering the front gate one sees large cherry trees lining the path to the

temple (大聖殿) or main hall which houses the Sikkamoni. The floral carved design on the large wooden doors is quite unusual.

Adjacent to the Taeung-jon is the Yaksa-jon ("Buddha of Medicine Hall" 藥師殿) which contains the Yaksa Yonae ("Buddha of Medicine" 藥師如來) who hold in its hand the medicinal Kusul (jewel). Behind the main hall is the Kwansum-jon (觀世音殿) housing the Mercy Bodhisattva which has been designated by the government as Treasure (寶物) No. 415. The image is made of wood with a gold-lacquered surface.

Scholars are not certain that the image really is the Kwansum Posal. It is claimed to have been made in 1501 during the Yi Dynasty and reign of Yonsan-gun, the tenth king who was banished several years later because of his immorality and misrule.

The image's face is wide and plump. The left foot is pulled up to the lap while the right leg drops over the pedestal exposing a bare foot. The robe is wrapped high around the waist with a loose shawl draped over both shoulders revealing a bare portion of the chest over which a three-pendant necklace is conspicuous. The image is wearing a modest crown.

Kolgul-am (骨窟庵) meaning Bone Cave Hermitage is located among a cluster of pale white rocks and cliffs which give the impression of bleached bones. The cliff is soft and flaky. Numerous holes and caves pockmark the entire cliff area. The little hermitage is small, with only one priest who is a third-generation caretaker.

As one climbs up through the ledges and cave formations beyond the hermitage the impressive ma-aebul image of the Sikkamoni looms above. It is considered one of

gul-am are strongly suspected as being Wonhyo's residence in his final days and associated with his death. However, scholars are quick to point out that this is purely speculation.

Chirim-sa and Kolgul-am are remote and difficult to find. It is unfortunate that information about the early history is lost. The remains of a former wooden pagoda indicate the antiquity of this site, dating to pre-Unified Silla. To spend a day within the temple vicinity and Kolgul-am will be a rewarding experience. The beauty of the countryside during the seasonal changes will provide the adventuresome tourist rare glimpses into the truly exquisite grandeur of the Korean landscape.

**DIRECTION TO REACH AREA:** Taking the route to King Munmu's tomb on the east coast near Kampo one must travel over a high mountain pass 18 miles from Kyongju city to Andong Village. At the bridge turn left and follow the streambed northward about two and a half miles. A jeep is recommended and if the stream is flooding the road is impassable.

When the road appears to end, park the car and follow the stream further on foot. It is approximately a 20-minute walk to Chirim-sa. The temple is located in Hoam village, north of Andong village.

To reach Kolgul-am one must drive a little over half a mile upstream from the bridge. From here a foot trail is taken into the left foothills. After a two-minute walk a small reservoir is reached. At a junction behind the lake the left trail should be taken. The total walking time is about thirty minutes.

# Entrance Exams

By Kim Young-woo  
Seoul National University

The entrance examinations were all over and the names of the successful candidates were posted on a bulletin board.

With hearts beating fast, a great many candidates rush in early in the morning to see if their names are on the board. Joy and despair of failure. It is enough, I think, only to say, "Congratulations on your success in the examination" to the successful applicants. Almost all parents of the unsuccessful students, however, are at a loss how to comfort their children.

Failure in the examination may well bring to ruin the lives of the students concerned. While their fortunate friends spend their freshman year with joy, many failures may feel sorry for their parents and relatives, and estranged from their friends. At a time like this, parents and friends should inspire them with encouragement so that

they may not give up studying.

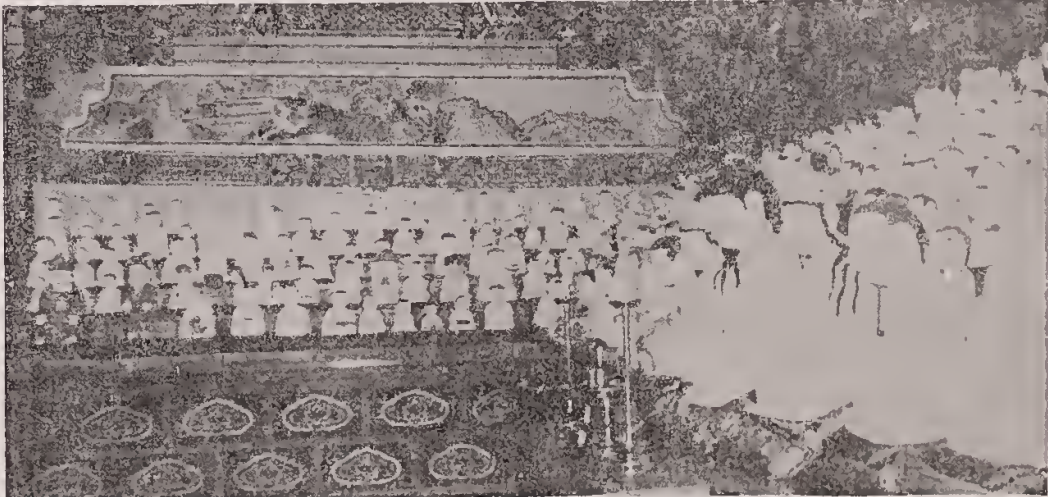
Failing in an examination doesn't mean that one has missed all the chances for success in life. Probably one can learn more things from a failure than from any textbook. Fighting with despair and agony, they should reflect "whip themselves" and study hard for another try. I am sure that they can be successful examinees next year.

Today, the announcement of successful candidates has reminded me of the sense of disappointment I felt some years ago.

Montaigne once said that defeat is more valuable than victory in certain instances. You may well indulge in gloom with all the windows shut but you should not lose the wisdom which could turn agony and despair to good account for your success in the years ahead.

The examination is not all over, you are taking another examination through which you can rise from agony and despair.

The writer is a Junior majoring in botany in the College of Liberal Arts and Sciences.



Images of "Nahan" (disciples of Buddha) found in the Ungju-jon Shrine, one of the fourteen buildings in the

old Chirim-sa Temple compound. The total number of the images is supposedly five hundred.

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## Accustomed to Monk's Life

## Youth From U.S. Studies Buddhism Here

Korea Herald  
May 11, 1973

By KIM KYONG-HAE

A 16-year-old American visited Korea to become a Buddhist monk two months ago. He sold his car and each day worked in his father's store for a month to purchase his one-way airplane ticket to Korea. Finally he got his passport and visa.

The opening ceremony of Sambo Temple, founded by Lee Han-sang in Carmel Valley, Calif., was the direct cause for Kim Testman Kvenild (Buddhist Name: Hyon Jo) to be Buddhist monk. He finished his four-year high school course in two and a half years.

At the opening ceremony of Sambo Temple, said to be the first of its kind founded by the Koreans in the United States, Lee Han-sang, the former publisher of the Buddhist Newspaper and an architect who participated in designing the Integrated Government Building, invited Ku San "Sunim" (monk), the director of Songgwang Temple in Sungju-gun, Cholla Namdo.

The all-A student reminisced his first meeting with Ku San Sunim at the Sambo Temple: "I went to see him after all day making pottery with my brother and pottery teacher. A Korean girl, Lee Son-ae (daughter of Lee Han-sang, builder of the temple) who was also my classmate in the high school there, translated for me." Miss Lee returned to Korea in March and will go to the United States next January.

Miss Lee Son-ae also came to Korea to study the deep truth of Buddhism. She is now staying at Bongyong Temple, Suwon, Kyonggi-do. At the question if she will be a Buddhist monk, she said she is not sure, but she is very interested in the theory of Buddhism. The interviewer met Miss Lee and her American classmate Kvenild at the Grand Children's Park.

He said he entered high school when he made his first step to his goal of self realization. Each day he would make pottery and after school run cross country.

In the evening he would practice Kundalini Yoga. His teacher of Yoga was his closest friend until the very day he left for Korea.

He went on to say: "Yoga was my main interest. I went on a Yoga retreat in the Santa Cruz mountains for three days. I stopped eating during my retreat. Upon coming home my mother was pleased to see her 13-year-old son shining with a contented heart so full of love."

He was serious about his practice. He followed the advice of his teachers and felt much benefitted by his practices. The summer of last year



Korea Herald Photo  
**AMERICAN MONK**—Kim Testman Kvenild (right) from Carmel Valley, Calif., with shaven head and Buddhist robe, talks with Miss Lee Son-ae, formerly his American high school classmate, during his trip to Seoul from a remote temple in Cholla Namdo early this week. He came to Korea two months ago and became a monk.

was his last Yoga retreat. He was aware that in one more semester he would graduate from high school. He felt certain that after graduation he wanted to go to India and find his true teacher of Yoga.

"At the first meeting with Ku San Sunim, the old Korean monk listened to women questioning him on Yoga. But he did not seem in favor of Yoga," said the American monk. Kvenild's first question was "What is the mind?" The monk did not give him an answer but rather questioned the boy for about two hours.

The Korean monk asked questions that probed deep into all those who presented there, he added. After his questioning came to a close, the monk said the boy had practiced meditation in previous lives.

The American monk added: "He then asked me if upon his return to Korea I would follow him and be his student. I gladly said yes. I felt he would teach me what I wanted to learn. I felt he had sure knowledge of the self or attained self realization."

He has long wanted to have an insight into true spiritual awakening. During his childhood he had experiences and insight that now has a deeper meaning. But he was well aware of "karma," or reparation of action, either positive or negative. The saying of "What did I do to deserve this?" was a good example to him.

"Karma works for you if you do good work. You cannot escape the eye of karma. You find karma in all religions." The genius-like boy stressed.

Ku San Sunim said the boy would have to pay for his airplane ticket and all other expenses will be covered by the

monk. The monk told the boy to think about it and talk it over with his parents.

The boy thought on it for a day and then told his mother of what he wanted to do. Her mother was neither for nor against his proposal. But she wanted him to be sure that Ku San was the proper teacher for him and this was right thing for him to do.

"My father is the rationally minded one in my family. His first concern was I had no money. Second I was too young for what I wanted to do. But he was in favor of my travelling and learning of another culture." The boy remembered his initial step to become a monk.

One night his mother and he went to see Ku San Sunim. His mother asked him questions that she was curious about. And Ku San asked her question about how he felt about his son's becoming a monk. "After this, both my parents only questioned my logic. They did not try to make me change my mind about going."

His first impression of Korea was that it was similar to Mexico. He had travelled by car all through Mexico. He said he was surprised it was too cold and was impressed by the friendliness of the people.

He explained his daily schedule at Songgwang Temple. "Arriving at Songgwang Temple, I immediately felt at home. I am very fond of the country. The temple is in the deep mountains without electricity and modern appliances. My first days were difficult. It was hard getting used to the schedule."

He confessed he was like a 16-year-old baby at the temple "At three after midnight, I get up to the sound of wood instruments and

balls. From 3:30 a.m. until 4 a.m. I chant in the main temple. Then I go to one small room for individual meditation. At six I eat my breakfast. At 11, I again go to the temple for chanting. At 11:30 eat lunch and 6 p.m. is dinner. At seven we go to the temple for about 30 minutes. At nine I sleep."

He had no one he could have a conversation with at the temple at first. One monk speaks basic English. He often thought of leaving either going home or going to India to learn Yoga. As it turned out he stayed. He said that he tried his best he was strong and could hold on to what he knew.

Ku San provided comfort. He told him to memorize a chant in an amount of time that was impossible. "I said I would try. He did this to get my mind off my a little depressed state. Sometimes in the early morning I would go to his room and study Korean language."

For the first month he felt he had gone from bad to worse. But there came a change in his state of mind. As he began to become accustomed to monks' life, he found parts of the day to look forward to. He began to understand a little Korean language that makes it possible to talk.

"Perhaps the most looked-forward-part of the day was after dinner when I played the big drum and bell that is in front of the temple. Now after having a few chances to talk with Ku San Sunim, thanks to some translators, I feel I am making progress."

Ku San told him to practice "chamson," or meditation three times daily for one hour each. "As a man with knowledge can see, this is the best way to find the mind or become like Buddha," said the American.

He says he studies Korean language as hard as he can. Ku San Sunim told him after he learns the language the American monk will move to his room. "Ku San loves me very much and truly wants me to find my mind."

"He wants me to become a Buddha. He tells me when I find my mind I will go back to America and show all people how to become happy people and show true seekers of truth the best way to find their mind."

He said for now he will study hard and take care of his vegetable garden which he planted with American seed. "If you come to Songgwang Temple in the autumn season, I will give you one of our sweet fresh American, —Korean grown—cantaloupes," said Kvenild with a big smile.



Arts etc.

## Antithesis of Confucian Mode

Korea Herald  
May 11, 1973

## Buddhism Still Vital in Korean Society

By ROY WHANG

For the more than 150 million loyal followers of Buddhism the world over, yesterday was the 2517th anniversary of Gautama Buddha's birth in what is now Nepal.

While the actual year of Siddhartha Buddha's birth is still disputed, (his Korean followers claim it was 2,517 years ago), it is an undeniable fact that the religion spawned in the northeastern part of India so long ago has influenced thinkers from many nations.

Introduced in 375 A.D. during the reign of King Sosurim of the Koguryo Dynasty, Buddhism in Korea has become a major institution today, claiming roughly five million devotees, 14 sects, 15,000 priests and more than 2,000 temples.

By far the largest sect in Korea is the Chogye-jong, which lists roughly 3.7 million members and 13,000 priests. Celebrations at its Seoul temple this week will highlight the important occasion of the Gautama's birth.

Well before it arrived in Ko-

rea, Buddhism had been wracked by a number of contending divisions out of which developed two major traditions: Theravada and Mahayana. The latter, deriving from a more liberal interpretation of the original Buddha's lofty teachings, was the form that reached China, Korea and Japan, in that order, between the fourth and eighth centuries A.D.

## Unorthodox Form

The Theravada countries of today include Burma, Thailand, Sri Lanka, (Ceylon), South Vietnam and of course certain sects in India. In contrast to Mahayana practise, the more conservative earlier tradition of Theravada is a much more compelling force in the daily lives of its lay followers. In parables and stories drawn from the cycle of Buddha's rebirths, his Theravada devotees are urged to follow at least five strictures: abstain from killing, stealing, illicit sexual intercourse, foul language and alcohol. Numerous festivals, feasts and holidays

during which colorful, incense-drowned ritual observances are held, make Buddhism a joyful, as well as closely integrated factor in social life.

Mahayana countries, especially Korea, developed a more unorthodox form of Buddhist practise. During the Yi Dynasty (1392-1910) there were long periods in which isolated mountain Buddhist monasteries were notorious as houses of assignation, where the priests and village women could rendezvous without censure. Even today the Chogye order is divided between a majority group of celibacy-preferring priests and a large minority group of married priests.

But to reach its dominance in terms of numbers amongst organized religious groups (Confucians 4,423,000; Christians, 3,945,000; Chondoists 636,067; 619,219 Wonbulgyo and Tangun-followers 113,720, according to the Hapdong News Agency 1970 Annual) Buddhism had to overcome traditional Korean nativist beliefs.

According to the Samguk Sagi, a 12th century chronicle of Korea's earliest history, a king of one of the short-lived Chinese states that appeared after the fall of the Han Dynasty sent a monk named Sundo to Koguryo in 372. Along with the monk, the king sent a messenger with a Buddhist image and writings.

Three years later King Sosurim ordered two temples built at Pyongyang, one for Sundo and the second for a priest named Ado who arrived from the Chinese state of Tsin in 374.

The Samguk Yusa, another history of early Korea written in the 13th century, cites the "Paekje Pon-gi" (Paekje Kingdom's official records) which says the state of Tsin sent another priest named Marananta in 384, but this time to the southwest kingdom of Paekje.

The Korean peninsula was divided between the three mutually hostile kingdoms of Koguryo, Paekje and Silla during the early centuries of the Christian era. By 668, the southeast state of Silla, backed by the rulers of Tang China, had conquered Koguryo to the north and Paekje to the west.

The Silla Kingdom, prior to its expansion and eventual conquest, was visited by Ado (the same Ado sent to Koguryo in 374) during the reign of King Nulji, 417-458, the translators of the Samguk Yusa assert.

His presence and the strange Buddhist teachings and rituals he tried to present were not received very warmly by the people of Silla. Indeed, Ado, according to the official records of Silla cited in the Samguk Yusa, would have been killed by an angry crowd of villagers, if one of them had

not helped him escape.

Buddhism was clearly antithetical to the prevailing mode of ancestor worship and pagan rituals that characterized the "religious" life of those early Cholla province inhabitants. Much later on, it would be oppressed by the ossified Ch'u Hsi Confucianism that gained ascendancy in Yi Korea.

According to Silla legend, Buddhism received official acceptance from a grateful king in return for Ado's mysterious healing powers. The King's daughter, it seems, once was stricken by a strange malady, whose symptoms resisted the medicines and the sorcery of the times.

Ado was able to effect a seemingly miraculous cure by the use of ritual chants and so the king offered him anything he wished in return. Ado immediately requested a temple where he could pray to Buddha to send his blessings down to the Silla Kingdom. The temple was erected as promised and the widespread acceptance of Buddhism in Korea soon followed.



Korea Herald Photo  
WORLD OF DEVOTION — A young monk enters the domain of meditation at dawn at Chogye-sa (temple) of Seoul yesterday, marking the birthday of Buddha.



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Korea Times Photo

Buddhist believers parade along a main street in Seoul with lanterns in their hands. More than 10,000 believers took part in the procession which marked the peak of the week-long festival for the 2,517th birthday of Buddha.

**In Colorful Events**

1973

*Buddha's Birth*

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2 Monks Nabbed On Charges of Fraud, Assault

Seoul police yesterday booked two monks of the Chogye Buddhist sect and are seeking another on charges of forgery of documents, fraud, and violence.

Booked are Kim Pyong-guk, 29, a monk who is chief of the sect's research department, and Kang Chong-gi, 33, accountant section chief of the Chogye-sa Temple in Seoul.

Police identified the monk being sought as Hong Taeyong, 36, former inspection board chief of the Chogye sect.

Hong is suspected of receiving a total of 370,000 won from a 47-year-old monk in Pusan on four different occasions after reportedly promising to assign him as chief monk of Anjong-sa Temple in Haenam-gun, Kyongsang Nam-do.

He is also suspected of "manhandling" monk Yang Ingyu, 45, of Poriam-sa Temple in Namhae-gun, after summoning him to his office in Seoul and threatening him to resign as the temple's senior monk.

Meanwhile, Kim, the research department chief, is suspected of threatening monk Kang for two hours on a hill behind the sect's inspection

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Silla Remains -- (4)

Korea Times  
May 6, 1973

# Temple Bears Story of Mother, Son Who Entered Paradise

The following is the fourth in a series of articles on historic sites in the area of Kyongju, the ancient capital of the Silla dynasty (57 B.C.—935 A.D.). —ED.

By Edward B. Adams

Alone and stately in the terraced fields of Amgok (Dark Valley 暗谷) Village this colossal pagoda stands proudly, reminiscent of the architectural achievements of ancient Silla. When it is first viewed from the road standing near a few tall pines its actual size is misleading. Not until you cross the stream and approach this three-storied pagoda are you aware of the full impact of its gigantic proportions.

Though Koson-sa (Great Spiritual Being Temple 高仙寺) pagoda is not as tall as the twin pagodas of Kamun-sa (Filial Feeling of Gratitude Temple 感恩寺) the actual superstructure is slightly larger than its partners on the east coast. It was built during the same period when the commemorative temple of Kamun-sa was completed. This was in the reign of King Sinmun (31st monarch). Whether there was any royal connection with the construction of Kamun-sa and Koson-sa we can only speculate. In the historical records Koson-sa is mentioned only a few times.

This pagoda (National Treasure No. 38 國寶) is identical in almost every detail to the twin pagodas of Kamun-sa (National Treasure No. 112). However, one major difference is the sari door patterns carved into each side of the first story, an element borrowed from the style of wooden pagodas prevalent in Silla before stone was used in construction.

The door size is 3½ x 5 feet. There are over sixty small holes drilled in the stone around each door, indicating that once a metal plate was attached to the stone. The base is seventeen feet square and seven feet high. Four relief pillars are carved on each side of the base structure.

The first story is 9'6" square and six feet high. The total height is estimated to be about thirty feet. In front of this pagoda is a stone lotus lantern base. Also against the hillside are the remains of a stone carved turtle with the head missing. Foundation stones are seen in the fields as well as broken pottery and roof tiles.

In 1915 a fragment of the memorial tablet for Priest Wonhyo (元曉) was found near the site and brought to Seoul. It is presently located in the corridor to the courtyard of the main audience hall of Kyongbok Palace.

In 1966 Dr. Hwang Su-yong, director of the National Museum, who was then director of Tongguk University Museum, was searching in the vicinity of Koson-sa when one of the farmers mentioned a strange flat stone he had at home. Dr. Hwang was led to the thatched-roof house and discovered a large stone, the surface of which was being used for threshing grain. The stone was found two miles downstream from the temple site and turned out to be an



This three-story pagoda on the site of Koson-sa, near Kyongju, is National Treasure No. 38. It is one of the largest of its kind in Korea.

he pulled up large tufts of grass at the grave site. Beneath the roots there opened a clean new bright world (Nirvana) with a seven-treasure bridge leading to a dazzling cluster of pavilions made of gold and jewels. Sabok carried his mother's body on his back and descended into the opening, whereupon the earth closed above his head like a rushing wave, leaving Wonhyo alone on the quivering ground.

This story is a reference to reincarnation. Sabok was believed to be a Bodhisattva or Posal who came to help the woman who was a sutra (Buddhist Scriptures) carrying cow in a previous life to enter Nirvana. Assisting people to obtain Nirvana is one of the purposes of the Bodhisattva.

## Mujang-sa Site

The ruins of this temple site located high and deep in the mountains northeast of Amgok (Dark Valley) Village cling to tall and rugged cliffs from which cataracts tumble noisily through the narrow gorge.

The origin of its name goes back further than the temple itself. Following the unification of Silla, according to folktales, King Muyol (29th monarch 武烈王) stored his kingdom's arsenal of weapons and armor in the valley beneath these cliffs. The war was over and they were no longer needed. Later when a temple was built in this valley it was called Mujang-sa (穆藏寺) which means Hidden Arms Temple.

Mujang-sa was built by Hyobang, who was the father of two kings who ruled Silla during the closing years of the eighth century. He dedicated Mujang-sa to his uncle pajinchan. King Sondok (37th monarch 善德王) ruled five years and died without an heir so his younger brother became King Won-song (38th monarch 元聖王) in 785 and ruled for fourteen years.

Their father Prince Hyo-

priest to return to ask that his daughter be changed for a son. Priest Pyohun traveled again into heaven to have a second audience with the supreme powers.

God answered that it might be possible but the kingdom would suffer greatly and begin to decline. God was disturbed with this mortal king's demands and as the saintly priest left the heavenly palace he shouted to him, "You have traveled too much between earth and heaven, revealing my secrets! I forbid you to come again!"

Priest Pyohun told his king the words of warning but Kyongdok replied coolly, "Though this may endanger my kingdom, I cannot be content unless a son succeeds me." The queen then bore a son who became Hyegong (36th king). But unfortunately the boy was born with a feminine nature, behaving like a girl and wearing the jewelry of women. Even as he grew older he neglected his duties.

Kim Chi-jong led an uprising and civil war raged for several months until finally he was defeated by the sons of Hyobang. This might be considered a very meritorious act but actually the two sons had their own reasons and immediately conspired to kill the king and queen. The eldest son Kim Yang-sang, who was serving King Hyegong as prime minister, placed himself on the throne as Sondok (37th king). His younger brother succeeded him in 785 to become Won-song (38th king).

Thus the prophesy of Priest Pyohun was fulfilled as Silla, never regaining her greatness, continued to decline. Priest Pyohun was the last of the truly great priests of the Silla era.

## Typical Pagoda

On the site of Mujang-sa stands a three-storied pagoda rebuilt in 1964 and designated as Treasure No. 126 (寶物). It is situated on a knoll overlooking the valley

small tomb on the site of this main hall. To the right can be found the ruins of a tablet. Only the turtle base and pieces of a dragon sculptured cap remain.

These portions have been designated as Treasure No. 125. The body of the turtle is five feet across. The base is unusual in that the turtle had twin heads. However, now both heads are missing. Pieces of the dragon cap are piled up nearby. In 1915 portions of the tablet with calligraphy were discovered and moved to Seoul. They can now be seen in the corridors of Kunjong-jon in Kyongbok Palace.

## Tablet

This tablet related the historical origin of the large Amitabul (Buddha of Western Paradise) located in the Mita-jon (彌陀殿). The calligraphy collected by Korean scholars and used on this tablet was taken from the writings of the famous Chinese scholar Wang Hui-ji (王徽之). This tablet is usually referred to as a "collecting tablet" and there are very few of these tablets now extant. This particular "collecting tablet" of Mujang-sa is the oldest in Korea and probably older than any in China or other parts of the world.

A sorrowful and tragic tale is associated with the Amita Hall. After the temple founding, the grandson of Won-song (38th king) came to the throne as Sosong (39th king 昭聖王) in 799. The king and his queen Kyehwa (桂花) were very much in love but because of his poor health the king died the following year. The queen was inconsolable and wept over the body of her husband until blood flowed from her swollen eyes.

Time eventually made her grief bearable and she began to search for some way that her prayers for her husband's soul might be perpetuated. She favored Amitabul and donated valuable treasures to have a large image made for

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#### Strange Boy

While Priest Wonhyo was living at this temple an incident occurred which comes to us from the legends of the *Samguk Yusa* (History of the Three Kingdoms 三國遺史). Several years earlier in a remote village in the vicinity of Kyongju a widow conceived without knowing a man and bore a son. He was a strange boy who could not speak a word or walk until he was twelve. Because he traveled about on his stomach he was called Sabok (Snake Boy 蛇腹). Note: Il-yon, author of *Samguk Yusa*, referred to this boy as Sadang (蛇童). The reason for the change is unknown. The "dang" in this case means pillar and refers to the flanking stone pillars located in the front of a Buddhist temple.

After the widow's death, Priest Wonhyo, while living at Koson-sa, was visited by Sabok.

Sabok appeared before him and the venerable priest rose and saluted the boy in the Buddhist manner. Sabok did not return the courtesy but crisply replied, "The cow (referring to his mother) on which you and I loaded the *sutras* (Buddhist Scriptures 經) years ago is now dead. Let us go together to do her homage." Wonhyo agreed and soon they came to the death room of the woman.

Wonhyo recited the scriptures for the dead, chanting, "Do not be reborn for death is pain, do not die for birth is pain."

Sabok interrupted the priest saying, "Your prayer is awkward. It is better to say, both life and death are pain."

The coffin was carried to the burial site. As Sabok sang a eulogy for the Buddha

the earth closed above his head like a rushing wave, leaving Wonhyo alone on the quivering ground.

This story is a reference to reincarnation. Sabok was believed to be a Bodhisattva or Posal who came to help the woman who was a *sutra* (Buddhist Scriptures) carrying cow in a previous life to enter Nirvana. Assisting people to obtain Nirvana is one of the purposes of the Bodhisattva.

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Their father Prince Hyobang (孝芳), who did not rule, was a ninth generation descendant of King Naemul (17th monarch 奈勿王). The prince married Princess Saso, who was a younger daughter of King Songdok (33th monarch 聖德王). After King Songdok's death in 737 her two older brothers reigned as King Hyosong (孝成王) and King Kyongdok (景德王).

Upon Kyongdok's death in 765 a nephew of Princess Saso and son of King Kyongdok ruled for fifteen years. This tragic King Hyeogong (惠恭王), came to the throne at the age of six and his mother ruled as regent. Though he had two queens, he had no heir. In 780 when he reached the age of twenty-one both he and his second queen were murdered in a conspiracy. The decline of Silla began from this time.

The legend is told that Kyongdok (35th king) summoned the famous monk Pyohun (表訓) and directed him to go to heaven and ask that he be given a son, an heir to the throne. The priest returned from above the ninth cloud saying that he could bless the king with a daughter but not a son.

"I want a son," the king snapped. He instructed the

demands and as the saintly priest left the heavenly palace he shouted to him, "You have traveled too much between earth and heaven, revealing my secrets! I forbid you to come again!"

Priest Pyohun told his king the words of warning but Kyongdok replied coolly, "Though this may endanger my kingdom, I cannot be content unless a son succeeds me." The queen then bore a son who became Hyeogong (36th king). But unfortunately the boy was born with a feminine nature, behaving like a girl and wearing the jewelry of women. Even as he grew older he neglected his duties.

Kim Chi-jong led an uprising and civil war raged for several months until finally he was defeated by the sons of Hyobang. This might be considered a very meritorious act but actually the two sons had their own reasons and immediately conspired to kill the king and queen. The eldest son Kim Yang-sang, who was serving King Hyeogong as prime minister, placed himself on the throne as Sondok (37th king). His younger brother succeeded him in 785 to become Wonsong (38th king).

Thus the prophesy of Priest Pyohun was fulfilled as Silla, never regaining her greatness, continued to decline. Priest Pyohun was the last of the truly great priests of the Silla era.

#### Typical Pagoda

On the site of Mujang-sa stands a three-storied pagoda rebuilt in 1964 and designated as Treasure No. 126 (寶物). It is situated on a knoll overlooking the valley. Beautiful and serene, it is typical of Silla pagodas from this period. Gnarled pines cling to the perpendicular cliffs which converge into a narrow gorge cascading to the lowlands. The weeds and grass over the years have grown waist-high around this pagoda.

The pagoda's base is 7'7" square and 3'7" high. A border relief design of petaline curves sweeps up the corner edge across the top and down the center of the side of each base. This same style of relief is often seen on the sides of stone ceremonial tables located at Silla tombs. The first story consists of a 3'4" cubical stone. The total height of this pagoda is about seventeen feet. In front of the pagoda is found a stone lantern base, three feet in circumference.

The entire site is overgrown with underbrush with piles of tile and rubble are all about. Many foundation stones can be found beneath the grass. On the top terrace where the main hall dedicated to the Amit'a Buddha (阿彌陀佛) once was located is a small walled compound where another lantern base and a portion of its pillar can be seen. Now there is a

had twin heads. However, now both heads are missing. Pieces of the dragon cap are piled up nearby. In 1915 portions of the tablet with calligraphy were discovered and moved to Seoul. They can now be seen in the corridors of Kunjong-jon in Kyongbok Palace.

#### Tablet

This tablet related the historical origin of the large Amitabul (Buddha of Western Paradise) located in the Mita-jon (彌陀殿). The calligraphy collected by Korean scholars and used on this tablet was taken from the writings of the famous Chinese scholar Wang Hui-ji (王微之). This tablet is usually referred to as a "collecting tablet" and there are very few of these tablets now extant. This particular "collecting tablet" of Mujang-sa is the oldest in Korea and probably older than any in China or other parts of the world.

A sorrowful and tragic tale is associated with the Amita Hall. After the temple founding, the grandson of Wonsong (38th king) came to the throne as Sosong (39th king 昭聖王) in 799. The king and his queen Kyehwa (桂花) were very much in love but because of his poor health the king died the following year. The queen was inconsolable and wept over the body of her husband until blood flowed from her swollen eyes.

Time eventually made her grief bearable and she began to search for some way that her prayers for her husband's soul might be perpetuated. She favored Amitabul and donated valuable treasures to have a large image made for worship. She summoned the most skillful sculptors in the kingdom.

At this time there lived an old monk at Mujang-sa who had a dream in which he saw a living Buddha sitting on the hillside near the pagoda delivering a sermon to a multitude of people gathered in the west. The monk knew that this site would be auspicious for the Amita Buddha and traveling to the capital suggested Mujang-sa as the place to build the hall for the queen's Buddha of Western Paradise.

The carpenters and sculptors complained loudly that it would be virtually impossible to carry the construction materials up the narrow ravine. But the visionary monk persisted and the grief-stricken queen, riding the crest of religious zeal, believed Mujang-sa to be the most ideal site.

This colossal hall containing the Amitabul stood for hundreds of years, as a prime example of Buddhist art, but at last it too crumbled to the ground and was eventually forgotten until the discovery of the memorial tablet, broken and shattered years ago in this lonely valley below the craggy peaks behind Amgok Village.

#### Directions to Reach Area:

Taking the route out of Kyongju City one must pass Pomun Reservoir toward the east coast and Munmu's tomb. The distance is 7.4 miles. After crossing the first bridge turn left. About 1.2 miles further Koson-sa pagoda is seen on the left across the stream. To reach the site of Mujang-sa one must continue on this same road two and a half more miles to the last village in Amgok (Dark Valley). From this village only a jeep is recommended. The road is extremely rough as it follows a narrow gorge up into the mountains. Mujang-sa site is located 2.2 miles from the village.

## TOWN CRIER

**PERFORMANCE** by the Australian Adelaide Quintette at 7:30 p.m. tomorrow at The Korea Times-Hankook Ilbo auditorium. For further information, phone 72-1472.

**EXHIBITION** of flower arrangements 10 a.m.-6:30 p.m. Tuesday and 9 a.m.-3 p.m. Wednesday at the Chosun Hotel Ballroom. For information, call 26-3313.

**SEMINAR** by top-level lady business managers 10 a.m.-2:50 p.m. Monday through Friday at the Pundo Hall in Changchung-dong, Chung-gu.

**STAGE PERFORMANCE** of William Shakespeare's "Romeo and Juliet" in English by the stu-

dents of Tongguk University at 3 and 7 p.m. Saturday at the Drama Center.

**STAGE PERFORMANCE** of "Kongchwi and Patchwi" by the children's theatrical group "Sae-dul" at 3:30 and 7:30 p.m. Friday and Saturday at the National Theater.

**EXHIBITION** of Takatori-yaki porcelains at the Shinsegye Department Store Gallery, from Tuesday through Sunday.

**INSTALLATION** and anniversary luncheon by the Seoul International Women's Association at 12 noon May 15 at the Chosun Hotel Ballroom. For tickets and reservations, phone 54-3191, ext. 35.

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*Korea Times May 4, 1973*  
**Buddhist Sects**

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Buddhists of 13 different sects yesterday formed a unified society, vowing to discontinue the chronic struggles among sects and cooperate with one another to contribute to the national development.

Ven. Sohn Kyong-san, director of the administration office of the Korean Buddhist Chogyong Order, the largest sect of celibate monks in Korea, was elected to head the newly-organized pan-Buddhist society.

The Korean Buddhist Society was formed at a meeting of representatives of the country's 13 sects held yesterday morning at the Sambo (Three Treasure) Hall in the Pungjon Building in downtown Seoul.

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### Weather

Seoul Area—Generally clear with northwesterly wind. Expected high 23°C. (77°F.), low 10°C. (50°F.).

Deans statement that he will not be a scapegoat has raised speculation he may be about to implicate his White House superiors.

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Korea Times Photo

Buddhist believers pray for the territorial unification of Korea and the lasting peace over the world, circling around the wooden pagoda temporarily erected at the City Hall plaza to celebrate the 2517th birthday of Buddha, which falls on May 10. The lights on the pagoda were turned on yesterday evening in a ceremony attended by some 3,000 Buddhist followers.

*Korea Times - May 5, 1973*

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the park's construction had to be modified.

The main gate of the Grand Children's Park is a twelve-meter-high traditional-style West Gate which is as big as the Kwanghwamun gate in

*Photos by  
Kim Sung-soo*

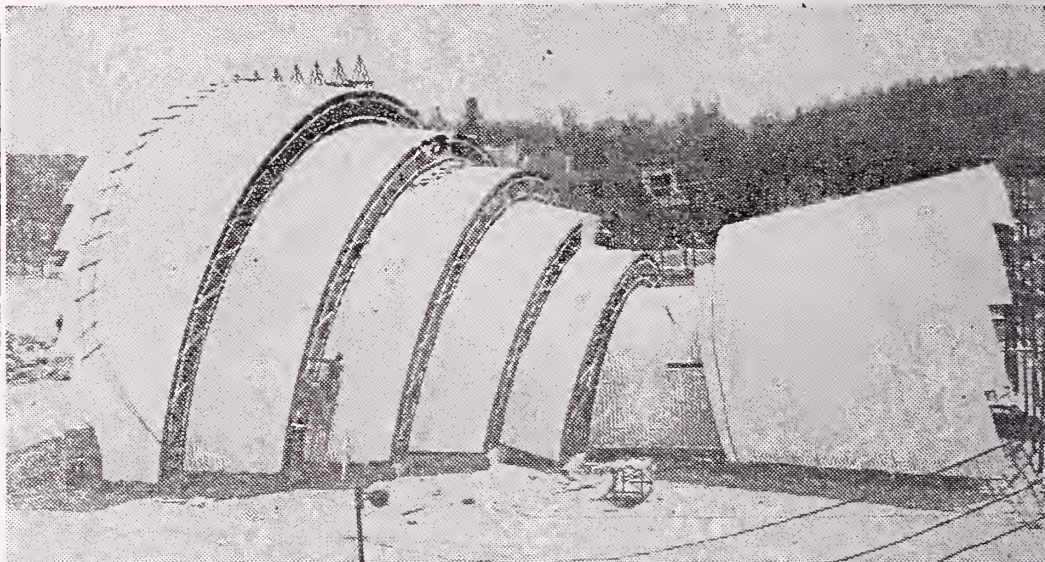


Two workers carry an iron pipe on their shoulders beneath the form of the botanical garden.



spiritual challenges to today and tomorrow

follow may be age of reason true self of nation why we build a world we



The snail-shaped structure here is the side view of the nearly completed Grand Bandshell. The bandshell, which can accommodate about 5,000 persons on its lawn, will be used for stage and music performances by children.

**"STUDENT CORNER,"** appearing in Sunday editions, is to serve as a forum for ideas of thinking students in view of the ever-increasing number of collegian readers. Articles and essays on timely campus topics and events of social significance are most welcome.

Each article should be less than 500 words and accompanied by specific information as to the writer's full name, address, major course of studies and name of his university. Writers are advised to send portrait photos with the articles. Payment will be made for contributions accepted for publication — ED.

a student going to his lodgings.

He paid the fare and took out a box of chewing-gum from his pocket, and said, "Here's a little present for you."

She refused at first with a smile, but time after time he offered, and she accepted at last.

Though this is only a brief example, if all the people understood and loved one another, how cheerful our society would be!

And such a tender mind is our joy in walking through life.

\* \* \*

The writer is a senior at the College of Animal Husbandry.

## Buddhism

By Kang Soo-kil  
Sogang University

If you go to Kyongju, you would visit Sokkuram, the world-famous grotto temple. At first, you will be surprised at the high entrance fee. Foreigners whose eyes and mouths open wide, are found easily at the ticket-office. Though authorities say that it is for the preservation of the national treasure from crowds of people, it charges too much for the tourists who came from abroad to appreciate ancient Korean art.



It is the front gate which will disappoint you next. The gate was built a few years ago to protect the Buddhist statues from the dampness of the mountain. It is a super-modern blue glass door which does not harmonize with its surroundings.

Poor country women who could not get in because of the high charge were making low bows toward the door, to the point of touching their noses to the ground. I do not know what the Buddha was thinking about, looking at them through the blue glass. You will be shocked again

when you see the hand of Buddha. There was one finger missing as they were broken off. I cannot remember exactly whether it was the middle or the ring finger. A newly made one was put into that space, but it was ugly, somewhat flat and weak-looking like glutinous rice cake. Why not keep the original form?

I visited the Tongdo-sa Temple in Yangsan. Yangsan is a small town which is growing fast by the favor of the Seoul-Pusan Expressway. At weekends, large numbers of sightseers come in reserved buses. I felt that the temple was being devastated day by day though someone might say that it is prosperity.

A jazz festival was held in the enclosure and young girls in miniskirts were absorbed in taking pictures, standing with their legs wide apart. To my surprise, a brilliant chandelier which seemed fit for the social halls of Paris was hung on the ceiling of the sanctuary. Under the radiant light of modern civilization, Buddha smiled palely. I could not find the latent, benevolent and mystic smile as the one before candles. It was only a national treasure and a nice sculpture.

Is this the modernization of Buddhism, too?

\* \* \*

The writer is a senior in the English department, Sogang University.

*Korea Times.*

*April 7, 1973*



## Silla Remains — (3)

# 7-Buddha Hermitage Boasts Beautiful Relief Carvings

The following is the third in a series of articles on historic sites in the area of Kyongju, the ancient capital of the Silla dynasty (57 B.C. — 935 A.D.). — ED.

By Edward B. Adams

Chilbul-am (Seven Buddha Hermitage 七佛庵) is probably the most delightful and scenic of sites within the entire Namsan (South Mountain) region. Excluding the famed Sokkuram behind Pulguk-sa its relief carvings are considered the best within the Kyongju vicinity.

Upon leaving the village a trail is followed through pine woods. The calm serenity broken only by the chatter of a small brook will enthrall the infrequent visitor. The air is freshly scented with the odor of pine needles and moss.

Since few visitors are able to find their way this valley region is unusually free of debris. During the last twenty minutes of the hike the gorge narrows and the path becomes quite steep. Finally a small thatched hut is seen beside a clear medicinal spring. Clumps of bamboo border each side of the stone steps in the final ascent.

The small hermitage of Chilbul is relatively new. Upon reaching the courtyard the visitor is suddenly awed by the first glimpse of the seven bold relief images (Treasure No. 200 寶物). From the era of Silla these seven *ma-aebul* (Buddha relief carvings 磨崖佛) images have been well preserved over the centuries. An unknown sculptor has traced his talent on granite in dedication to the Buddha.

Today these images are unique and have continued to baffle the Buddhist scholars and historians. There is even now little agreement. On the rear cliff wall are two eight-foot image attendants standing in relief on either side of the main relief image, which is sitting.

We are reasonably certain that the left attendant (holding a bottle in his right hand) is the Kwanseum Posal (Bodhisattva of Mercy 觀世音菩薩) while the right attendant is Taeseji Posal (Bodhisattva of Power 大勢至菩薩). Traditionally because of the attendants the center eleven-foot image should be the Amitabul (Buddha of the Western Paradise 阿彌陀佛). However, it is facing east rather than west so might be considered to be the Sokkamoni (Historic Buddha 釋迦牟尼).

The hand position is not conclusive. Some leading Korean scholars have gone so far as to suggest that the worshipper would be facing west as he faces the image and question that even the famed Sokkuram behind Pulguk-sa is not really the Sokkamoni but the Amitabul.

This theory is based on the assumption that the Sokkuram was constructed for the departed spirit of King Munmu (30th monarch of Silla Dynasty) who was buried in the eastern sea. As the spirit within the tomb faces west it would worship the Amitabul on the peak of Toham-san. According to the *Samguk Yusa* (History of the Three Kingdoms), Sokkuram was



Photos by Edward Adams

These triad images at Chilbul-am are carved in relief on the back wall. The center 11-foot image is said to be either Amitabul or Sokkamoni. On the far left is the Kwanseum Posal and on the right is Taeseji Posal.

This temple resembles Korean architectural design as Buddhist influences had recently arrived from Korea.

We are certain that the front five-foot image is the Yaksa Yorae (Buddha of Medicine 藥師如來) as its left hand is holding a medicinal capsule. However, this is as far as agreement goes among scholars. The traditional attendants of the Yaksa Yorae are Wolgwang Posal (Moonlight Bodhisattva 月光菩薩) and Ilgwang Posal (Sunlight Bodhisattva 日光菩薩).

Many Buddhist scholars will argue that because of Horyuji in Japan, the north side image is the Sokkamoni while the south side image is the Mirok Posal (Bodhisattva of the Future 彌勒菩薩). In addition the image behind the Yaksa Yorae is the Amitabul which is facing the traditional direction of west. This position is also similar to Kulbul-sa with the Amita Buddha in front (west) and the Yaksa Yorae behind (east) on the cubical rock.

To add one more point to the controversies, it is also believed that the Yaksa Yorae was extremely popular among the people during the Silla period and was often depicted on the reverse side of the Sokkamoni image such as the Pori-sa (Enlightenment Temple 菩提寺) stone image found in Mirok Valley of Namsan several miles away. The hand positions of all four images are the same. The right hand is held up in representation of the "path of truth" while the left hand is resting across the lap.

In the Hwaom Sutra (華嚴經) which came from China with the first school in Silla founded by the famous Priest Uisang, there is a brief mention of the four directional Yorae (Buddha) and their definite positions. The Yaksa Yorae is positioned in the east while the Amitabul is positioned in the west. The Posungjang Yorae (Widely Victorious and Magnificent Buddha 普勝莊如來) is always to be found in the south

flowing red robe and yellow *paji* (trousers). The tiger at his side has spots and stripes typical of the early shaman folkculture emphasizing the humor of the crossbreeding of the leopard and tiger.

After a ten-minute walk up the steep hillside behind Chilbul-am another *ma-aebul* image is seen on the cliff wall. From here the view over the entire valley of the ancient Silla capital is excellent. This Buddhist carving has been designated as Treasure No. 199 (寶物). Over seven feet high, the right hand of the relief image is holding a lotus stalk as it sits on a swirl of clouds. The expression on its face portrays separation. It is probably the Kwanseum Posal (Bodhisattva of Mercy 觀世音) but again there is little agreement as some sources feel that it represents the Mirok Posal (Bodhisattva of the Future 彌勒) as the face is stern and hard. This is not typical of the compassionate features of the Kwanseum.

## Namsan Village

The twin three-story pagodas (Treasure No. 124 寶物) accent the twilight days of a once flourishing temple in this quiet valley of South Mountain. The name, size and history of this temple are lost in antiquity. At first glance the pagodas seem similar. However, on careful scrutiny they are not.

The foundation base stones of the east pagoda are simple and plain while the foundation base stones of the west pagoda contain the carved images of the *palbung* (eight congregated devas 八部衆) in relief. This pagoda is typical of the post-unification period.

The west pagoda is one of the few examples of a stone pagoda built to imitate the style of earlier brick pagodas. The brick pagoda was a transitional concept in Korea between wood and stone stupas though they really did not flourish. However, it seems that the brick material did

led remains of two three-story pagodas located about forty feet apart. The temple's name is believed to have been Kaeson-sa (Opening Goodness Temple 開善寺). The first story is a four-and-a-half-foot cube of stone with the roof stone over six feet across. portions of these pagodas and the pagoda remains at Icha-sa (Moving Vehicle Temple 移車寺) were used in building the three-story pagoda now located in the rotary at Pulguk Station on the way to Pulguk-sa. The site of Icha can be found on the left side of the road near Songdok's (33rd king) tomb.

A little over half a mile into a valley of Namsan behind the twin pagodas (Treasure No. 124) a relief carving of a Buddha head is found. It is seen to the left of the road on a large stone boulder. One must cross the stream and climb up a steep hillside to reach this *ma-aebul*. The head is estimated to be about four feet in length.

It was first discovered by this writer in July 1972. In the fall an assistant director of the Kyongju National Museum accompanied us to this location to inspect the discovery. Prior to this it was unknown to the museum authorities. It was indeed a Silla relief image; however, it was incomplete. Features of the face are distinct but the body was left unfinished for an unknown reason.

A year ago I was told that there were seventeen valleys of Namsan and I have found cultural remains in every one. For those who enjoy hiking the Namsan region can be a real challenge. Though a site may be well known to the authorities it is difficult for the general public to find. There are no markers and few maps.

## DIRECTIONS TO THE AREA:

After taking a right road off the highway to Pulguk-sa near the site of Sachonwang-sa a stream is crossed. During the flooding season an alternate road can be taken which begins from the river road south of Panwol-song. Following the small road southward along the eastern slope of South Mountain the village of Namsan will be reached (five and a half miles from Kyongju City). A jeep could go half a mile further but it is best to stop at this village. From this village it will take one and a half hours to walk to Chilbul-am.

Located in a field before Namsan Village are twin pagodas and within the village itself are the ruined remains of another set of pagodas. At the junction by the reconstructed pagodas is a road which winds over Namsan to the west side at Posok-jong. It is recommended only for jeeps. Another route to reach this Namsan Village area is to take the route to Pulguk-sa 4.3 miles from Kyongju then take a right over a bridge. After 1.3 miles further the twin pagodas can be seen near Namsan Village.



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In front of the triad *mae-ubul* is a large cube-shaped stone which continuously baffles Buddhist scholars. Comparisons are made with the square stone of Kulbul-sa (Excavated Buddha Temple 掘佛寺) site at Paekyul-sa (Hundred Chestnut Temple 白栗寺) near Kyongju and a similar rock carved formation located at Horyuji, a Japanese temple near the city of Nara.

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A small spirit shrine is located to one side of the area. Portrayed are the three spirits of Sanshin, Chilsong and Toksong. The Sanshin (Mountain Spirit 山神) is most unique and colorful. The topknot is seen under the scholar's hat. The old spirit gentleman is wearing a long

age is seen on the cliff wall. From here the view over the entire valley of the ancient Silla capital is excellent. This Buddhist carving has been designated as Treasure No. 199 (寶物). Over seven feet high, the right hand of the relief image is holding a lotus stalk as it sits on a swirl of clouds. The expression on its face portrays separation. It is probably the Kwansum Posal (Bodhisattva of Mercy 觀世音) but again there is little agreement as some sources feel that it represents the Mirok Posal (Bodhisattva of the Future 彌勒) as the face is stern and hard. This is not typical of the compassionate features of the Kwansum.

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The west pagoda is one of the few examples of a stone pagoda built to imitate the style of earlier brick pagodas. The brick pagoda was a transitional concept in Korea between wood and stone stupas though they really did not flourish. However, it seems that the brick material did attract the curiosity of the Silla people, who were more accustomed to working with stone. Thus we occasionally find stone pagodas built in the style of brick pagodas during the United Silla period.

The east pagoda of Namsan Village as well as the pagoda at Soak-dong (Treasure No. 65 寶物) are two examples in the Kyongju area. A recently discovered pagoda on the way to Pohang at Sogwang-sa (Youthful Light Temple 少光寺) is another example near Kyongju. National Treasure No. 77 and Treasure No. 327 near Uisong are other imitation brick pagodas, both five-storied.

An important feature is that the typical stone pagoda of United Silla had what appears to be square corner pillars in relief while only the underside of the roofs was tiered in the shape of steps. On the east pagoda there are no corner pillars and the stair-step effect is noted above and below the roof as in the style of bricks. This characteristic effect is inevitable if the pagoda is to be built with small bricks, and thus we can safely assume that the architect intentionally wished to imitate the brick style with the use of stone.

The west pagoda is typical of the style of the stone pagodas that emerged during the United Silla period. There is a gentle roofline slope with the stair-step formation only under the eaves. Also the pillar relief on the corner of each story as well as the base is conspicuous.

Nearby is found a lotus-shaped stone which probably was the base stone for a lantern. Also several yards away is a pleasure pavilion near the village pond which helps to make this area a delightfully scenic place.

Found among the homes of Namsan Village are the tumb-

For those who enjoy hiking the Namsan region can be a real challenge. Though a site may be well known to the authorities it is difficult for the general public to find. There are no markers and few maps.

**DIRECTIONS TO THE AREA:** After taking a right road off the highway to Pulguk-sa near the site of Sachonwang-sa a stream is crossed. During the flooding season an alternate road can be taken which begins from the river road south of Panwol-song. Following the small road southward along the eastern slope of South Mountain the village of Namsan will be reached (five and a half miles from Kyongju City). A jeep could go half a mile further but it is best to stop at this village. From this village it will take one and a half hours to walk to Chilbul-am.

Located in a field before Namsan Village are twin pagodas and within the village itself are the ruined remains of another set of pagodas. At the junction by the reconstructed pagodas is a road which winds over Namsan to the west side at Posokjong. It is recommended only for jeeps. Another route to reach this Namsan Village area is to take the route to Pulguk-sa 4.3 miles from Kyongju then take a right over a bridge. After 1.3 miles further the twin pagodas can be seen near Namsan Village.



This Sanshin (Mountain Spirit) of Chilbul-am sits in calm repose with the tiger and pine.



PROGRAM NOTES

A Buddhist Ceremony to Purify the Past Life  
in Preparation for Nirvana (One ← three days)

(Royal Asiatic Society, Hankook Ilbo Auditorium, March 14, 1973, 7 p.m.)

1. Sangwi uirye (The Three Conversions)  
Short chant in responsorial style *Solo part low half - then recs of half of low*
2. Panya simkyong (The Perfection of Wisdom)  
The text is taken from the Hridaya sutra (Scripture of the Heart)  
*Canon 127*
3. Insong. A long chant *Four Buddhist dances*
4. Pokchonggye. A short chant,  
*once in front of table ← same as Japanese tea* *Two not shown:*  
① Stick dance  
② Drum dance
5. Para-ch'um (Cymbal dance)  
Accompanied by a chant and instrumental music  
*5. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.*
6. Nabi-ch'um (Butterfly dance)  
Accompanied by a chant and instrumental music *Five types of chant:*  
① Sutra style - regular  
② Folk song style - irregular  
③ Short chant 2 or 1 m. etc.  
Regular or free rhythm  
④ Long chant 2 or 3 m.  
7 < 25 m. up < 2 hrs.  
⑤ ... ..  
⑥ ... ..  
⑦ ... ..  
⑧ ... ..  
⑨ ... ..  
⑩ ... ..  
⑪ ... ..  
⑫ ... ..  
⑬ ... ..  
⑭ ... ..  
⑮ ... ..  
⑯ ... ..  
⑰ ... ..  
⑱ ... ..  
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㊼ ... ..  
㊽ ... ..  
㊾ ... ..  
㊿ ... ..
7. Honjwagye. A short chant
8. Tagye. A short chant offering tea to Buddha
9. Pohoehyang jinon. A chant announcing the end of the ceremony *Can be 70 min. or 100 min. or 120 min. or 150 min. or 180 min. or 210 min. or 240 min. or 270 min. or 300 min. or 330 min. or 360 min. or 390 min. or 420 min. or 450 min. or 480 min. or 510 min. or 540 min. or 570 min. or 600 min. or 630 min. or 660 min. or 690 min. or 720 min. or 750 min. or 780 min. or 810 min. or 840 min. or 870 min. or 900 min. or 930 min. or 960 min. or 990 min. or 1020 min. or 1050 min. or 1080 min. or 1110 min. or 1140 min. or 1170 min. or 1200 min. or 1230 min. or 1260 min. or 1290 min. or 1320 min. or 1350 min. or 1380 min. or 1410 min. or 1440 min. or 1470 min. or 1500 min. or 1530 min. or 1560 min. or 1590 min. or 1620 min. or 1650 min. or 1680 min. or 1710 min. or 1740 min. or 1770 min. or 1800 min. or 1830 min. or 1860 min. or 1890 min. or 1920 min. or 1950 min. or 1980 min. or 2010 min. or 2040 min. or 2070 min. or 2100 min. or 2130 min. or 2160 min. or 2190 min. or 2220 min. or 2250 min. or 2280 min. or 2310 min. or 2340 min. or 2370 min. or 2400 min. or 2430 min. or 2460 min. or 2490 min. or 2520 min. or 2550 min. or 2580 min. or 2610 min. or 2640 min. or 2670 min. or 2700 min. or 2730 min. or 2760 min. or 2790 min. or 2820 min. or 2850 min. or 2880 min. or 2910 min. or 2940 min. or 2970 min. or 3000 min. or 3030 min. or 3060 min. or 3090 min. or 3120 min. or 3150 min. or 3180 min. or 3210 min. or 3240 min. or 3270 min. or 3300 min. or 3330 min. or 3360 min. or 3390 min. or 3420 min. or 3450 min. or 3480 min. or 3510 min. or 3540 min. or 3570 min. or 3600 min. or 3630 min. or 3660 min. or 3690 min. or 3720 min. or 3750 min. or 3780 min. or 3810 min. or 3840 min. or 3870 min. or 3900 min. or 3930 min. or 3960 min. or 3990 min. or 4020 min. or 4050 min. or 4080 min. or 4110 min. or 4140 min. or 4170 min. or 4200 min. or 4230 min. or 4260 min. or 4290 min. or 4320 min. or 4350 min. or 4380 min. or 4410 min. or 4440 min. or 4470 min. or 4500 min. or 4530 min. or 4560 min. or 4590 min. or 4620 min. or 4650 min. or 4680 min. or 4710 min. or 4740 min. or 4770 min. or 4800 min. or 4830 min. or 4860 min. or 4890 min. or 4920 min. or 4950 min. or 4980 min. or 5010 min. or 5040 min. or 5070 min. or 5100 min. or 5130 min. or 5160 min. or 5190 min. or 5220 min. or 5250 min. or 5280 min. or 5310 min. or 5340 min. or 5370 min. or 5400 min. or 5430 min. or 5460 min. or 5490 min. or 5520 min. or 5550 min. or 5580 min. or 5610 min. or 5640 min. or 5670 min. or 5700 min. or 5730 min. or 5760 min. or 5790 min. or 5820 min. or 5850 min. or 5880 min. or 5910 min. or 5940 min. or 5970 min. or 6000 min. or 6030 min. or 6060 min. or 6090 min. or 6120 min. or 6150 min. or 6180 min. or 6210 min. or 6240 min. or 6270 min. or 6300 min. or 6330 min. or 6360 min. or 6390 min. or 6420 min. or 6450 min. or 6480 min. or 6510 min. or 6540 min. or 6570 min. or 6600 min. or 6630 min. or 6660 min. or 6690 min. or 6720 min. or 6750 min. or 6780 min. or 6810 min. or 6840 min. or 6870 min. or 6900 min. or 6930 min. or 6960 min. or 6990 min. or 7020 min. or 7050 min. or 7080 min. or 7110 min. or 7140 min. or 7170 min. or 7200 min. or 7230 min. or 7260 min. or 7290 min. or 7320 min. or 7350 min. or 7380 min. or 7410 min. or 7440 min. or 7470 min. or 7500 min. or 7530 min. or 7560 min. or 7590 min. or 7620 min. or 7650 min. or 7680 min. or 7710 min. or 7740 min. or 7770 min. or 7800 min. or 7830 min. or 7860 min. or 7890 min. or 7920 min. or 7950 min. or 7980 min. or 8010 min. or 8040 min. or 8070 min. or 8100 min. or 8130 min. or 8160 min. or 8190 min. or 8220 min. or 8250 min. or 8280 min. or 8310 min. or 8340 min. or 8370 min. or 8400 min. or 8430 min. or 8460 min. or 8490 min. or 8520 min. or 8550 min. or 8580 min. or 8610 min. or 8640 min. or 8670 min. or 8700 min. or 8730 min. or 8760 min. or 8790 min. or 8820 min. or 8850 min. or 8880 min. or 8910 min. or 8940 min. or 8970 min. or 9000 min. or 9030 min. or 9060 min. or 9090 min. or 9120 min. or 9150 min. or 9180 min. or 9210 min. or 9240 min. or 9270 min. or 9300 min. or 9330 min. or 9360 min. or 9390 min. or 9420 min. or 9450 min. or 9480 min. or 9510 min. or 9540 min. or 9570 min. or 9600 min. or 9630 min. or 9660 min. or 9690 min. or 9720 min. or 9750 min. or 9780 min. or 9810 min. or 9840 min. or 9870 min. or 9900 min. or 9930 min. or 9960 min. or 9990 min. or 10020 min. or 10050 min. or 10080 min. or 10110 min. or 10140 min. or 10170 min. or 10200 min. or 10230 min. or 10260 min. or 10290 min. or 10320 min. or 10350 min. or 10380 min. or 10410 min. or 10440 min. or 10470 min. or 10500 min. or 10530 min. or 10560 min. or 10590 min. or 10620 min. or 10650 min. or 10680 min. or 10710 min. or 10740 min. or 10770 min. or 10800 min. or 10830 min. or 10860 min. or 10890 min. or 10920 min. or 10950 min. or 10980 min. or 11010 min. or 11040 min. or 11070 min. or 11100 min. or 11130 min. or 11160 min. or 11190 min. or 11220 min. or 11250 min. or 11280 min. or 11310 min. or 11340 min. or 11370 min. or 11400 min. or 11430 min. or 11460 min. or 11490 min. or 11520 min. or 11550 min. or 11580 min. or 11610 min. or 11640 min. or 11670 min. or 11700 min. or 11730 min. or 11760 min. or 11790 min. or 11820 min. or 11850 min. or 11880 min. or 11910 min. or 11940 min. or 11970 min. or 12000 min. or 12030 min. or 12060 min. or 12090 min. or 12120 min. or 12150 min. or 12180 min. or 12210 min. or 12240 min. or 12270 min. or 12300 min. or 12330 min. or 12360 min. or 12390 min. or 12420 min. or 12450 min. or 12480 min. or 12510 min. or 12540 min. or 12570 min. or 12600 min. or 12630 min. or 12660 min. or 12690 min. or 12720 min. or 12750 min. or 12780 min. or 12810 min. or 12840 min. or 12870 min. or 12900 min. or 12930 min. or 12960 min. or 12990 min. or 13020 min. or 13050 min. or 13080 min. or 13110 min. or 13140 min. or 13170 min. or 13200 min. or 13230 min. or 13260 min. or 13290 min. or 13320 min. or 13350 min. or 13380 min. or 13410 min. or 13440 min. or 13470 min. or 13500 min. or 13530 min. or 13560 min. or 13590 min. or 13620 min. or 13650 min. or 13680 min. or 13710 min. or 13740 min. or 13770 min. or 13800 min. or 13830 min. or 13860 min. or 13890 min. or 13920 min. or 13950 min. or 13980 min. or 14010 min. or 14040 min. or 14070 min. or 14100 min. or 14130 min. or 14160 min. or 14190 min. or 14220 min. or 14250 min. or 14280 min. or 14310 min. or 14340 min. or 14370 min. or 14400 min. or 14430 min. or 14460 min. or 14490 min. or 14520 min. or 14550 min. or 14580 min. or 14610 min. or 14640 min. or 14670 min. or 14700 min. or 14730 min. or 14760 min. or 14790 min. or 14820 min. or 14850 min. or 14880 min. or 14910 min. or 14940 min. or 14970 min. or 15000 min. or 15030 min. or 15060 min. or 15090 min. or 15120 min. or 15150 min. or 15180 min. or 15210 min. or 15240 min. or 15270 min. or 15300 min. or 15330 min. or 15360 min. or 15390 min. or 15420 min. or 15450 min. or 15480 min. or 15510 min. or 15540 min. or 15570 min. or 15600 min. or 15630 min. or 15660 min. or 15690 min. or 15720 min. or 15750 min. or 15780 min. or 15810 min. or 15840 min. or 15870 min. or 15900 min. or 15930 min. or 15960 min. or 15990 min. or 16020 min. or 16050 min. or 16080 min. or 16110 min. or 16140 min. or 16170 min. or 16200 min. or 16230 min. or 16260 min. or 16290 min. or 16320 min. or 16350 min. or 16380 min. or 16410 min. or 16440 min. or 16470 min. or 16500 min. or 16530 min. or 16560 min. or 16590 min. or 16620 min. or 16650 min. or 16680 min. or 16710 min. or 16740 min. or 16770 min. or 16800 min. or 16830 min. or 16860 min. or 16890 min. or 16920 min. or 16950 min. or 16980 min. or 17010 min. or 17040 min. or 17070 min. or 17100 min. or 17130 min. or 17160 min. or 17190 min. or 17220 min. or 17250 min. or 17280 min. or 17310 min. or 17340 min. or 17370 min. or 17400 min. or 17430 min. or 17460 min. or 17490 min. or 17520 min. or 17550 min. or 17580 min. or 17610 min. or 17640 min. or 17670 min. or 17700 min. or 17730 min. or 17760 min. or 17790 min. or 17820 min. or 17850 min. or 17880 min. or 17910 min. or 17940 min. or 17970 min. or 18000 min. or 18030 min. or 18060 min. or 18090 min. or 18120 min. or 18150 min. or 18180 min. or 18210 min. or 18240 min. or 18270 min. or 18300 min. or 18330 min. or 18360 min. or 18390 min. or 18420 min. or 18450 min. or 18480 min. or 18510 min. or 18540 min. or 18570 min. or 18600 min. or 18630 min. or 18660 min. or 18690 min. or 18720 min. or 18750 min. or 18780 min. or 18810 min. or 18840 min. or 18870 min. or 18900 min. or 18930 min. or 18960 min. or 18990 min. or 19020 min. or 19050 min. or 19080 min. or 19110 min. or 19140 min. or 19170 min. or 19200 min. or 19230 min. or 19260 min. or 19290 min. or 19320 min. or 19350 min. or 19380 min. or 19410 min. or 19440 min. or 19470 min. or 19500 min. or 19530 min. or 19560 min. or 19590 min. or 19620 min. or 19650 min. or 19680 min. or 19710 min. or 19740 min. or 19770 min. or 19800 min. or 19830 min. or 19860 min. or 19890 min. or 19920 min. or 19950 min. or 19980 min. or 20010 min. or 20040 min. or 20070 min. or 20100 min. or 20130 min. or 20160 min. or 20190 min. or 20220 min. or 20250 min. or 20280 min. or 20310 min. or 20340 min. or 20370 min. or 20400 min. or 20430 min. or 20460 min. or 20490 min. or 20520 min. or 20550 min. or 20580 min. or 20610 min. or 20640 min. or 20670 min. or 20700 min. or 20730 min. or 20760 min. or 20790 min. or 20820 min. or 20850 min. or 20880 min. or 20910 min. or 20940 min. or 20970 min. or 21000 min. or 21030 min. or 21060 min. or 21090 min. or 21120 min. or 21150 min. or 21180 min. or 21210 min. or 21240 min. or 21270 min. or 21300 min. or 21330 min. or 21360 min. or 21390 min. or 21420 min. or 21450 min. or 21480 min. or 21510 min. or 21540 min. or 21570 min. or 21600 min. or 21630 min. or 21660 min. or 21690 min. or 21720 min. or 21750 min. or 21780 min. or 21810 min. or 21840 min. or 21870 min. or 21900 min. or 21930 min. or 21960 min. or 21990 min. or 22020 min. or 22050 min. or 22080 min. or 22110 min. or 22140 min. or 22170 min. or 22200 min. or 22230 min. or 22260 min. or 22290 min. or 22320 min. or 22350 min. or 22380 min. or 22410 min. or 22440 min. or 22470 min. or 22500 min. or 22530 min. or 22560 min. or 22590 min. or 22620 min. or 22650 min. or 22680 min. or 22710 min. or 22740 min. or 22770 min. or 22800 min. or 22830 min. or 22860 min. or 22890 min. or 22920 min. or 22950 min. or 22980 min. or 23010 min. or 23040 min. or 23070 min. or 23100 min. or 23130 min. or 23160 min. or*





## Korean Buddhism

My subject today is Korean Buddhism - an extremely important topic for anyone who wants to understand Korea. For there is no use trying to understand Korean life if you don't know Buddhism, and the part that it plays in the Korean heritage.

The first thing to remember, of course, is that Buddhism is a whole family of religions, and Korean Buddhism belongs to the Northern branch of the family, not the southern. Buddhism in the north - Korea, China, Japan - is as different from Buddhism in the south - Burma, Ceylon, Vietnam - as Christianity is from Mohammedanism. Don't think that what you may have seen of Buddhism in Bangkok, is what you will find in Seoul. This is another Buddhist world.

The southern branch of the family is called Hinayana here (i.e. Lesser Vehicle), and the northern type is Mahayana (Greater Vehicle). The difference to put it briefly, is that the Great Vehicle of Northern, Mahayana Buddhism carries more religious baggage. Southern, Hinayana



Gule

p. 0037 - Who is Harkness

0040 - Ft 4. ~~the~~ Pusan - one of four treaty ports?

0041 - Fenwick (last 2 lines) - he worked (intermittently) in Korea to 1936.

0042 - Heron (25) - not first. (Allen was first.)  
Treaty of 1882.

~~0043~~ - (last 9.) little herons.

0047 - Kangyo - minimum station (add station)

0049 - hypercritical Herbert. (American ed.) 3<sup>rd</sup> ft.

0054 - Swallows "narrow intellectual horizons" - delete "intellectual"  
hard unkeying fundamentalists (?)

0055 - [faded]

0056 - [faded] (last 4)

0077-78 Too bad on Herbert. (See author notes on p. 0083).

"would-be" scholars. His Drachma theme still seems  
cut down the pejorative adjectives.

"Indicuous", "would-be" "pedestrian"

0087 - "amateur efforts  
as a diplomat."

Too much detail - p. 80.

0083 - (next to last l.) Penell.

0085 - Repre Choson Presbyter is the Korea Presb. Ch (1<sup>st</sup> ft).

0097 - Is full picture of Gule's trip to Kanghwa necessary -

P. 100 - Knee Penin - Gule - account of ~~note~~ in criticism by Yi Kwangun - (and of 1918)

0106 - Charles Allen Clark (2<sup>nd</sup> ft).

0117 - Yun Chi, the unimpaired - 1914?

0139 - Keagan (not Keval) Paul. (2<sup>nd</sup> ft).

# Buddhe OUTLINE

Popular novel - The Great Monk Won Hgo

Buddhist chaplain's mystic. - ~~set~~ blue wheel - the wheel of Buddhist dogma (Korea Times Jan. 19, 1969)  
3 circles on the red center - the three treasures.

8 small wheels on the wheel - the eight ways of righteousness.

First chaplain, ~~1969~~ Dec. 1968. Five command. Disappointed to find 260 in chaplain.

Only 1.4 of Army (8,200) are Buddhist.

## Buddhism

More popular Buddhism not without its historic, classical base.

Mahayana -

~~Korean Tripitaka~~

~~The Three Sutures~~ - Diamond Sutra, + Pure land (Amitayus) with its heaven (gold music...)

~~The Great Monk Won Hgo~~ -

The Trinity - of Buddhas.

~~The Eight~~ Chaplain's mystic -

But vulgarized - Pure land - goes way to Ten Hells

Few can read the Scriptures - The Eight Scenes.

Monks are satirized

And Shamanized - Four guardian spirits

Old Man of Mt.



1964  
49  
15

Korea Annual 1965

Celibate - 19 main sects, 906 temples

Married 2 sects, 325 temples (mostly in S. Cholla)

Celibate gets govt. consent to represent Korea at 7<sup>th</sup> World Buddh. Congress - India, Dec. 1964

Won Buddhism - 1915 - under leadership of Park Chung-bun. In place of idols & images - their symbol is a high black circle, standing for "the one & ultimate truth of the teaching of Buddha". Accepts both celibate & married monks. Involvement, not seclusion, meditation & recitation.

Land Reform of 1949 deprived Buddh. temple of farm land - Took to business & manufacturing

Confucianist strict subordination of woman to man  
loyalty of the governed  
obedience to elders.

Neo-Confucian emphasis on rituals & ceremonies - differences & ancestral rites still observed according to ancestral factors.

Tae-Chung-Kyo. worship of Tangun, - great day Oct. 3. 29 shrines remain

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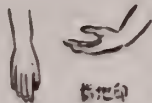
H.Q. Whymper. Manchuria to Korea. Lond. 1904. "There we has said that the answer to Confucianism is China, but the most complete & damning answer is Korea." (p. 185). "The Korea has absolutely nothing to recommend him save his good nature."



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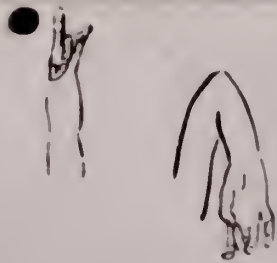
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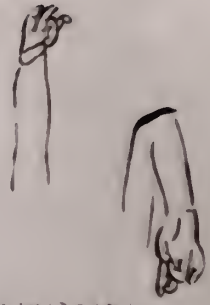




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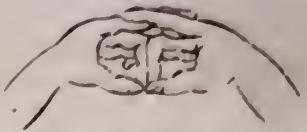
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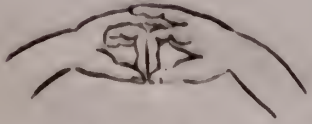
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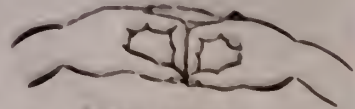
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中段手 (中段手)



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靈鷲山通度寺

佛之家

佛之家



팔상전 - shrine of the 8 scenes

Anite - Sakya Mawansin

독성전 - shrine of the 通度寺 lonely saint

Main Temple.

通度부는 三寶 (=佛·法·僧) 사찰中 佛寶宗刹로서, 지금으로부터 1300여년전인 신라 제 27대 선덕여왕 15년(서기 646년)에 慈藏律師께서 창건하셨다. 을사계서는 부처님의 法으로 국가와 국민을 教化濟度 하려는 慈悲-심에서 唐나라 崑崙山에 들어가 기도를 드리시니 文殊菩薩을 親見하시게 되어 부처님의 가사와 사리를 遺囑(유촉) 받으시어, 귀국하셔서 이곳에 사리탑을 奉安하시고 절을 지으셨다.

現 大雄殿은 우리나라 寶物 第144호로 指定돼 있다.

### INTRODUCTION

TONG-DO TEMPLE WAS FOUNDED BY PATRIACH JAH JANG IN 646 A.D., THE 15TH YEAR OF THE REIGN OF QUEEN SUNDUK, THE 27TH RULER OF THE SILLA DYNASTY. THE PATRIACH JAH JANG, WITH A CONCENTRATED OF MERCY TO CULTURE AND SAVE THE COUNTRY AND THE PEOPLE THROUGH THE BUDDHIST TRUTH, WENT OVER TO CHINA AND THERE HE RECEIVED THE BUDDHA'S HOLY RELICS AND YELLOW ROBE DURING HIS MIRACULOUS ENCOUNTER WITH A HOLY BEING. RETURNING HOME COUNTRY, HE BUILT THE PAGODA FOR THE HOLY RELICS AND BUILT THE TEMPLE.

111

수문교보령지부

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관세음보살 〓  
↘

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a pig 하나님

산자 ~ 동계보살

유와

king of the sea

관승제군

수문교보령지부



World of Monk Solbong

Korea Times

# Freedom, Enlightenment Demonstrated in Works

By Kim Sam-woo

The modern history of Korea, our country, has been marked with failure and lamentation. We failed to escape in time from the rigid Confucian world order of the Manchu regime and we failed to stay afloat when the Japanese came at the turn of the century. And, yes, we failed again when the Americans and Soviets of the allied forces landed, driving out the Japanese.

Such were the ingredients in a nearly century-old national struggle for enlightenment, independence and progress. Many of our intellectuals ascribed our failings to lack of education and the dearth of "modern knowledge," implying western education and western knowledge. And so we taught ourselves to constantly hunger for and boundlessly admire modern ideas, information and education though our practice showed the digestion to be somewhat less than complete.

No exception was made by the Buddhist world. When the monks were liberated from the wretched lot of being numbered among the eight despised classes and were allowed to participate fully in society, they too learned to hunger for knowledge.

They found themselves among worldlings and got into the habit of preaching and spreading knowledge. Modern education was emphasized for the monks and so there were established for them modern schools for education in Buddhism and secular subjects.

Some monks even found themselves in Japanese Buddhist colleges and universities studying such subjects as philosophy, psychology and English literature to the detriment of traditional Buddhist subjects and, very often before they knew it, they had rejoined the secular life.

This intellectual trend among Buddhist clergy produced a swelling stream of Buddhist scholars and poet-monks and resulted in a decline in the numbers of ascetic monks of meditation. The meditation halls in the mountain monasteries grew somewhat emptier.

Under such circumstances there lived and died a Son master who demonstrated his freedom and enlightenment, and urged the diligent on with a whack for the monkey mind.

He was born in Punyong County, Hamgyong-pukto province (now in north Korea) in 1890 and at the age of 25 entered the priesthood at Sogwang-sa, Anbyon County, Hamgyong-namdo. His Dharma-name was Solbong and he died at Sonam-sa, Pusan, in 1969. He lived as a traveling monk, eating in the east and sleeping in the west, a practice some of his disciples found difficult to follow.

He was unhindered in his teachings and unmindful of social conventions. He himself, having been trained in the Confucian classics before renunciation, could not withhold his resentment when he saw Confucian gentlemen bullying the countryfolk. Wielding his staff he shouted, "You useless fellows! What good have you done for the last

five hundred years?"

They called him a madman and so he was! Dismayed at the lack of public service he laid himself down drunk in front of a police box. When I dropped in at Sonam-sa, Pusan, on my pilgrimage in the late fall of 1963, I found him sweeping the fallen leaves with a broom.

Now we are fortunate to have the master's words printed in a book. They were collected by his disciple, Chiwon, and even translated into Korean from the classical Chinese. Although it will be like "seeking outside in vain" as the master often warned, I would like to introduce something of his life and Son practice through his words.

## To A Beginning Mind

If you read the books of the man of old,  
Do not mistake his intention.  
What is, then, his intention?  
Six and six are thirty-six!

A Son monk is usually called unsu 雲水 meaning "floating like a cloud and flowing like a river." With no attachment to the world and free in their movement the Son monks seek a master and cultivate their minds.

The world and the blue mountain, which is the right thing?  
Where the spring wind blows,  
flowers bloom everywhere.  
To take leave of one's parents and renounce the world is the way of Hinayana;  
But cuddling children and fondling grandchildren is the abode of the Bodhisattva.

He sadly compared engagement in worldly affairs to "counting the sands on the seashore." Yet the monks trained under his hand remember in deep appreciation his earnest words and right guidance. Samgong describes the master as "plunged into the secular life with an attitude like snow-capped peaks which shake off all the dust and always send wind cold as frost..." Sometimes he was found drinking with the city bums and sometimes among the beggars. Drunk he would sleep on the street.

In the morning I go to a village in the north,  
In the evening I visit a temple in the south.  
When hot I stay in the shadows,  
When cold I choose the sunny side.  
Hungry I eat, tired I sleep.  
Now in the mountains I raise my torn sleeve and play with tiger cubs.  
Again on the riverside I drop a line and play with the small carp.  
Who would know the meaning of this?  
I look far down through the pine needles on the west mountain.  
Ha-ha-ha-ha. Ho-ho-ho-ho.

The destruction of the war and the suffering of the people made him hide his tears. He walked through the deserted towns and cities, taking care of the old and sick and encouraging them. He saw the country from north to south. He came from the

northern frontier and died on the southern tip. Most of his earlier Dharma-words and gathas are now lost. The following is perhaps the earliest piece in the collection:

I have drawn a cat for the past forty years,  
Only today I draw a real, living cat.  
It does not sit on the grass or on the hill.  
When night falls, however, it catches an old mouse as usual.

Having been away from his home town for a long time and having no hope of returning to the rugged countryside in Hamgyong province, he grew homesick from time to time. In a verse entitled "A Poem Composed on Thinking of my Home Town on a Spring Night and Being Unable to Sleep," he wrote:

The situation of south and north is not yet settled;  
Anxiety increases over worldly and human affairs.  
The mountains and rivers in the three thousand ri grow old.  
At the age of seventy, time moves one.

In youth I did the angling which did not catch fish;  
Lately I live with cranes in the woods.  
If you let go, peace of mind would be found right here.  
In the clear sky, while the last bell tone still lingers on, I lean alone on the pavilion.

The country's situation must have loomed large for him in his last years.

We failed because we were always trailing after others, neglecting to seek our own way to create our own future. We failed because we borrowed what we could not make our own. Our master warned against those who "indulge in literary practices," but still today they lead our society, as the blind lead the blind. Solbong's death-bed gatha runs:

Heaven and earth in my pocket,  
I scatter them in no direction,  
Sun and moon dangling on my staff, I now conceal them in my sleeve  
At one stroke of the bell, clouds scatter.  
The ten thousand mountain tops are blue,  
the evening sun is red.

He lived as a free spirit and served as an example to the Son monks in meditation halls of the country. The sharp, blue eyes of our master are now gone. His Dharma-disciple Chiwon says, "If one were to ask about the life of our master, I would answer that Kumjong mountain stands aloft and Naktong river flows swift." (Kumjong mountain is near Pusan where Pomo-sa is located. In his last years the master Solbong made his home at Pomo-sa.)

The writer is a Buddhist monk, formerly with the Chogyesa Temple in Seoul, now engaged in research work on Korean "Son" (Zen) Buddhism in Canada under a grant from the Social Science Research Council, New York.

## Institutes of NDP Lawmakers

# Convention Mood Prevails

By Park N-

past nomination con

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Korea Times Photo

The central council of the Korea Buddhist Chogye-jong Order, the biggest Buddhist sect in Korea of celibate monks, is held in the conference hall of the order's general administration office. The elder monks' council has been in special session since Friday, discussing corruption and misconduct among staff officials at the Seoul office.

Session Adjourned

*Korea Times Feb. 3, 1974*

# Buddhists Split Over 'Corruption'

The central council of the Korea Buddhist Chogye-jong Order has prolonged its meeting till Monday, without giving any satisfaction to a group of members asserting serious corruption and misconduct in the administration of Korea's

biggest Buddhist sect. The elder monks' council has been in special session since Friday, focusing on various misconduct including bribery and money misuses by Rev. Sohn Kyong-san, director of the Chogye-jong general administration office, and other staff officials.

## Queen to Honor Two Koreans

Dr. Kim Sang-man, president-publisher of the Dong-A Ilbo, and Bishop Paul Lee, Anglican Bishop of Seoul, will become the first Koreans to receive from Her Majesty Queen Elizabeth II the badge of honorary Commander of the Order of the British Empire.

J.C. Petersen, British ambassador to Korea, will present the decorations in two separate ceremonies on behalf of Her Majesty Queen Elizabeth II.

The first ceremony for Dr. Kim will be held at 11 a.m. Wednesday and that for Bishop Lee at 11:30 a.m. on Thursday.

Dr. Kim has just been elected to his 10th consecutive term as president of the Korean Society. Bishop Lee has been elected Anglican Bishop of Seoul for the 65th year.

## Officers

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From the beginning, the meeting of the council, consisting of chief priests from 24 major temples across the country and staff officials at the general administration office in Seoul, has been all attacks and defense among the celibate monks divided into two parties.

The "dissident" party of chief priests of 18 temples has been strongly insisting on the resignation of all staff officials including director Sohn, taking responsibility for the "unprecedented corruption and turmoil" in the sect's administration.

Protesting against the "unforgivable misconduct," the monks organized a committee to restore order and fair administration last month, under the leadership of Monk Oh Rok-won of Chikchi-sa Temple.

They charged that officials at the Seoul office had unduly postponed summoning the central council, in order to hide their misconduct.

As an example of the bad conducts, it was alleged that officials in the administrative office received several million won in bribes in connection with appointing the chief priest of Tonghwa-sa Temple, Taegu.



# Buddhist Monks' Conflict Resumes

The chronic conflict between married and unmarried Buddhist monks has resumed as the Korea Buddhist Chogyong Order of celibate monks, recommended that the concerned authorities repeal registration of the Taego-jong Order allowing marriage of monks for several reasons including the latter's "illegal claim to owner-

ship of temples." The major Buddhist sect in Korea of unmarried monks recommended Thursday that the Culture-Information Ministry withdraw its approval of the Taego-jong Order as an independent organization.

Another main reason for the revival of disputes between Buddhist monks following different principles of life is, according to Chogyong officials, that the separation of the largest sects has no merit except providing chances for a sort of anarchy in Buddhist circles.

They insist that the separation of the Chogyong and Taego-jong sects, without much difference in basic doctrine, causes inconvenience for Korean Buddhists in taking part in world Buddhist meetings.

After severe disputes with the celibate monks about 15 years ago, the government established the Taego-jong Order with the approval of the Culture-Information Ministry.

As for the Chogyong, made an agreement with the government in general support of the approval of the Taego-jong Order. It is "no"

"It is the past hidden things relevant of"

Ans, etc

Calm the Mind

Korea Herald  
June 2, 1974

# Buddhist Songs in Leap Year

The following is the first of two articles on Buddhist music performed in a leap year. The writer is a researcher in Korean music and dance. — Ed.

By Alan C. Heyman

The year 1974 is just like any other ordinary year in the solar calendar of the West; but in the lunar calendar of the East, it is a leap year — not in the Western sense of saving 366 instead of 365 days, but rather having two fourth months, that is, what would be the equivalent of two months of April, resulting in a 13-month year. In Korea, the latter of the two months is called Yundal, and, unlike the Western calendar, the lunar leap year occurs once every three, instead of four, years. It is during the Yundal that special Buddhist services are performed. One is called Saeng-Jon-Ye-Su-Jae. Its purpose is to prepare the devotee for entrance into Nirvana, or Paradise, after death, where he is reborn. Concerning Ye-Su-Yuk-Su-Jae, the following is recorded in a scripture of the Pure and Sect:

"You, the four orders (monks, nuns, male and female devotees), ought to know that all is vanity in life and nothing is certain in this world. Do not neglect to cultivate the mind for Bodhi, wisdom."

In order that this may be accomplished, monks and nuns are summoned to hold a 21-day ceremony with flags, banners and lanterns hoisted high. On this occasion, sutras are chanted in an attempt to gain Yama's favor when the deceased appears before him after death. By so doing, the departed are expected to attain a blissful Karma where they attain the full reward of their deeds.

Other large-scale Buddhist services held during the Yundal are the Yong-San-Jae, performed as a memorial service for the deceased and to insure safe and peaceful passage of the soul into paradise, and

the Soo-Ryuk-Jae, the "Land and Water" ceremony, held to propitiate the Dragon King of the Sea on behalf of a person who has died by drowning. This ceremony, during which devotees toss live fish, turtles and sacrificial foods into the river, will be held on April 18 of the lunar calendar at a small temple near Walker Hill and on the Han River near Kwangnanu.

Due to the enormous costs involved, these large-scale ceremonies are rarely, if ever, done in their entirety these days (e.g., Yong-San-Jae requires from three to five days to perform), being greatly abridged, with the result that many of the monks, particularly the novices, are being denied the training and practice needed to carry out such large-scale rites, and even many of the elders and those of middle age are beginning to forget, or have already forgotten, many of the ceremonial songs and dances.

### Unmetered Unison

Aside from these special leap year services, Buddhist ceremonial music and dances are also performed during the regular 49 and 100 day memorial services for the departed (called Sang-Ju-Kwon-Gong-Jae) that may be seen at any time throughout the year.

Although some of the songs can still be heard in the service performed at the temples inhabited by the celibate monks, known in Korea as Pigusung, the ceremony containing the complete repertoire of songs, dances and accompanying musical instruments can be seen today in its entirety only at the temples where the married monks, known as Taech'osung, reside.

The song form used in the ceremony is known as pom-p'ae. These songs, sung in praise of Buddha, serve to calm the mind within by repressing the world without. In

its basic musical style of unaccompanied, unmetered unison, its usage, and its period of genesis in Korea (eighth-ninth century A.D.), it bears comparison with Gregorian chant in the West.

Pom-p'ae, meaning Sanscrit song, originated in India and entered Korea by way of China. Like Buddhism in general, it can be divided into two area classifications: The Southeast or Hinayana (smaller vehicle) and Northern or Mahayana (greater vehicle). Buddhism in India, Thailand, Ceylon, Laos and Cambodia belongs to Hinayana, while that of Korea, China, Japan, Tibet and Vietnam — although it is said that Vietnam has both — belongs to Mahayana. The pom-p'ae of Hinayana and Mahayana are sung differently. The Korean pom-p'ae are further divided into the classifications of jit-sori and hut-sori. The jit-sori, also referred to as pom-um (Sanskrit "melody" or "music") being longer in duration, more difficult to sing, and having a wider dynamic range. Jit-sori is studied after a monk has entirely mastered hut-sori. With the simplification of Buddhist ceremonies, jit-sori, because of its long duration (15-40 minutes), faces the danger of extinction. Today the memory of the few remaining monks trained in jit-sori embraces only 13 of the former repertory of 72 songs.

In Korea, all the pom-p'ae texts with the exception of a few, notably the Ch'on-Su, sung during the performance of the Cymbal Dance, are written in Chinese letters; the Ch'on-Su is written and sung in the original Sanskrit. Texts are of three kinds: Chinese verse in lines of five or seven syllables (indicated in the title by -gye), Chinese prose (no special indication in the title), and Sanskrit (indicated by chinon, "true words"). Hut-sori, which make up the great majority of the pom-p'ae repertory, are quatrains of Chinese verse in lines of five or seven syllables. Lines one and two of a quatrain are called the "inside half" (antchak) and lines three and four the "outside half" (pattchak). Sometimes one half is "swept," that is, sung rapidly to a short melodic phrase, and only the other half is sung in full.

Both hut-sori and jit-sori are aggregates and consist of set melodic units, each of which has a distinguishing characteristic. The melodic units of jit-sori are much longer than those of hut-sori. Just as the musical form of hut-sori reflects the formal regularity of the text, so in jit-sori the prose texts are matched by an apparent lack of welldefined musical structure. The melodic units are simply strung together one after another.

(To Be Continued)



DRUM DANCE—A Buddhist monk performs the Pup-ko, a sacred drum dance, during the Yong-San-Jae ceremony.

Korea Herald Photo

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# Thoughts of The Times

Buddha's Birthday *(Korea Times)*  
May 19, 1936

By Hugh MacMahon

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On the day before Buddha's birthday I went across town by taxi and got into a conversation with the driver about the proliferation of public holidays. I opined that it should be a boost to his business and when he discovered my occupation he asked in turn, "As a Christian, what do you think of celebrating The Day Buddha Came as a public holiday?"



He seemed to be expecting an interesting, if not a controversial, answer but I just replied that I was in favor of public holidays on principle. However he had got me thinking about my attitude towards Buddhism and whether the feast day meant anything to me. I decided that even if I didn't go out and light a lantern for the occasion I could at least take a look at some of the Buddhist writings and clear up a few points I was interested in.

One of them came from the fact that I had been reading some of those Western authors who think that sexual sensitivity is a Western hang-up that came from Judaism and Christianity. Psychiatrists in particular seem obsessed by that illusion. Yet Confucianism and Buddhism were as puritanical as any Christian sect when it came to matters of sexual morality.

Confucianism was responsible for the law that the sexes be separated from the age of seven and made it impossible for men and women to meet except on specially designated occasions during which a restrictive etiquette had to be observed. Buddhism was equally strict, especially on its monks. More might have been demanded of those monks than of the ordinary people, yet what was expected of monks must have been the ideal of all the believers.

Among the minor offences which could expose a monk to an unfavorable rebirth were to preach Dharma in more than five or six words to a woman, except in the presence of an intelligent man, or to sit alone with a woman in the open. Among the offences for which a monk should be suspended were intentional masturbation, touching a woman's body or hair and having passionate thoughts.

This Oriental moral strictness may be a surprise to outsiders, especially when they see a certain lack of respect for womanhood and a plentiful supply of available girls in clubs, wine houses and other establishments. It's another of those seeming contradictions which confound Westerners but which become understandable when you examine them more closely.

The principal reason for the strict Confucian morality was concern for the purity of the family line and peace among neighbors of the same social class. Custom and law put the burden on the women more than on the men and while a woman who had a child out of wedlock was a social wreck, more leniency was shown to

the men — as long as their activities were not too public and concerned women of a certain class.

Buddhism could be said to have encouraged the same outlook. It held that, "the offence is the more serious the more moral and virtuous the person transgressed against" and the Buddhaghosa commentary divided women into twenty kinds, ten with some form of legal protection or guardian and ten who were cut off from their families and so outside the normal conventions. Women who did not live up to the high moral standard of the higher classes were automatically considered to belong to the lowest class or outcasts and dealings with them were considered as outside morality.

A British historian once said, "The Puritans hated bearing not because it gave pain to the bear but because it gave pleasure to the spectators." Similarly, Confucianists were strict moralists but their main concern was with protecting the family, they turned a blind eye on affairs with ladies of the entertainment classes because even though they were regrettable at least they did not threaten the system. Concubines were even encouraged if the first wife could not produce a son.

The strict Buddhist morality probably came from the conviction that illicit relationships could only lead to further distress and sorrow and would distract the individual from his task of liberating himself from all worldly desires and interests. The Buddhist moral sense was quite highly developed and took into account the person sinned against but made a distinction between women of the upper and lower classes. Sins against the latter were not considered so serious.

Only Christians believe that all people were created equal by God and thus developed a morality which did not distinguish between sins with a noble woman or a prostitute, between killing an adult or a baby in the womb.

While Buddhism has had considerable effect on Korean religious thought and art, in practice its moral influence seems to have been weak. For example, it professes such a great respect for life that, according to its scriptures, its followers should be loath to dig up the earth lest they kill some living thing. Yet it is not uncommon to see children tear small insects and animals apart with no sign of concern for life. The Buddhist moral contribution is certainly far less noticeable than that of Confucianism.

If Buddha's Day helps to restore some of the traditional values and increase respect for the integrity of all life I will have something positive to celebrate next year and I will not be caught unprepared when someone asks me what I think about the new national holiday. In the meantime I will be busy; someone is talking about starting a "put Christ back into Christmas" campaign too.

Father MacMahon serves at the Catholic Church in Haeng-dang-dong, Seoul.

Dr. H. I.

KOREA: RELIGION, Buddhism

Buddhism was abolished at the advent of the present dynasty, 441 yrs. ago. Priests not allowed inside walled cities.

Letter, H. N. Allen to Rev. Josiah Strong, Aug. 30<sup>th</sup> '08, Seoul.

H. N. Allen Mss. Collection, N.Y. Public Library. Box. 1, Press Copy Bk. No. 2, p. 265



